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HERODOTI
ORIENTALIA ANTIQUIORA;

COMPRISING MAINLY

SUCH PORTIONS OF HERODOTUS AS GIVE A CONNECTED

HISTORY OF THE EAST,

TO THE

FALL OF BABYLON AND THE DEATH OF CYRUS THE GREAT.

BY

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TO
WILLIAM H. ALLEN, LL.D.,
PRESIDENT OF GIRARD COLLEGE,
EMINENT ALIKE FOR HIS VARIED LEARNING AND HIS
QUALITIES OF HEART;
AND SPECIALLY IN REMEMBRANCE OF THE HAPPY INSTRUCTIONS
WHICH RENDERED PLEASANT THE TOILSOME ASCENT
TO WHICH HIS EXAMPLE INCITED,
THIS VOLUME
Is Most Respectfully Inscribed,
BY HIS FRIEND AND FORMER PUPIL.

INTRODUCTION.

THE middle of the fifth century before the Christian era witnessed a new phenomenon in Greece. It was the opening of a new era in the history of her literature. Already Greece excelled in culture. Gymnastics, poetry, eloquence, painting, sculpture—these had their schools and their rivalries. The public games were the theater for their display. The greatest of these gathered the chosen men of Greece and the colonies, once in four years, on the plains of Olympia; here was the foot race and the chariot race; here were prodigies of leaping, boxing, wrestling; here were the contests of music and of poetry. Some of the finest odes of Pindar—the name yet unrivaled in the loftier style of lyrics—were produced on these occasions. Feats of arms and triumphs of art had held the arena for centuries; but now for the first time a man stands up to read a prose composition, having the length, variety, and completeness of a history; and the delighted audience bestowed by acclamation on the nine books into which the author had divided his work, the names of the nine Muses. Such is the story of the introduction of the history of Herodotus to the world. It has indeed been doubted whether such recital took place, and by some strenuously denied; there is, however, good reason to believe the account correct; and it is conceded that some time subsequently, after revising and perfecting his work, he recited portions of it at Athens, at the festival of the Panathenæa; and so highly pleased was that enlightened people, that they bestowed on the author a present of ten talents from the public treasury;—a sum equal to, if silver talents are meant, about 10,555 dollars; if gold, about 105,555 dollars.

It is said there was a youth, some fifteen years of age, in the audience which was favored with the recital of this first historic production of Greece, who became so intently interested that his

feelings at length overpowered him, and he gave way to a passionate flood of tears. That lad was Thucydides, who, inspired from that moment with the idea of his vocation, produced in his riper years, laboring at it still in the midst of wars and in exile, that masterly work of the internal history of Greece, which he hesitated not, in the simplicity and prophetic instinct of genius, to call—an immortal treasure—*κτῆμα ἐς αἰεί*.

The disciple of Thucydides was Xenophon, who both continued the history of Greece from where his master left it, and also imitated their common great exemplar in treating of Asiatic affairs. He is even more popularly known by the latter works than by the former. His *Life and Institutes of Cyrus the Great*, and his *Expedition of the Younger Cyrus*, containing the celebrated Retreat of the Ten Thousand, seem to have inspired him with a livelier enthusiasm than the matter of fact details of his *Hellenica*.

These three are the great historians of Greece. Herodotus opened the historic era, and has been called from the days of antiquity (*Cic. de Legg. ii.*) the Father of History.

Who then, we naturally inquire, was this Herodotus?

I.—LIFE OF HERODOTUS.

Herodotus Halicarnassienses, so called from his native place, Halicarnassus, a town of Caria in Asia Minor, was born 484 B. C. He had a brother, named Theodorus. The family, originally of the Dorian stock, is said to have been illustrious; and the parents of our historian have given sufficient proof of their goodness and piety towards the gods, both in the naming and the education of their children.

But few particulars of the life of Herodotus are known to us. He was early devoted to the Muses, and was doubtless incited thereto by domestic example. His father was a man eminent in the state; his mother a woman of commanding influence; and an uncle, of the name of Panyasis, was so excellent a poet as to have been ranked by the ancients as second only to Homer. Having acquired such education as these domestic resources or native teachers could afford, he set out in early manhood to improve his learning by foreign travel. He extended his progress eastward as far as Ecbatana and Babylon, embracing, on the one hand, Syria and the Levant, and on the other, Colchis and the coasts of the

Euxine. Southward, he visited Egypt and the northern parts of Africa. Through Greece and her colonies, from Asia Minor to the south of Italy, his personal observation and knowledge was sufficiently complete; and there is good reason to believe that he penetrated even the remote and unfrequented regions of Scythia. He traveled not for amusement nor to gratify curiosity, but as a philosopher he sought out every where the history, the antiquities, the religions, the political institutions, the customs, of the peoples among whom he journeyed. He pursued his inquiries systematically and diligently. He conversed with the priests and the learned; he listened to their traditions; he copied their inscriptions and consulted their records and native writers where such were to be found.

What length of time he passed in foreign parts we cannot tell; but if we allow five years for the composition of his history, it will give him not much short of ten for these preparatory labors; for the time of the recital of portions of it at Athens, as named above, brings us to about the fortieth year of his age. On his return to his native city, he found that his friends who had had influence in the state were dead, and the reigning tyrannies were too distasteful to his liberal sentiments. From this cause, as also perhaps to secure a more quiet retreat for his studies, he retired to the little island of Samos—a spot henceforth sacred in the annals of historic literature. He subsequently took up his residence at Thurium in Magna Græcia, and appears to have devoted his life, by additional researches and revisions, to the perfection of his great work; for there are passages which a comparison of dates shows to have received the finishing touch in his extreme old age. The time and circumstances of his death are not known. The Athenians honored him with a monument, whether tomb or cenotaph, beside that of Thucydides.

II.—THE CHARACTER OF THE HISTORY.

On this subject I shall not enlarge, but simply remark:—

1. *On the Reliability of the History.*—Herodotus is not, as some have imagined, a wholesale retailer of fables and nursery tales. He was a most diligent and careful inquirer after facts. But the range of his inquiry led him back into the most remote antiquity, and out into the most distant regions of which he had any know-

ledge. That the facts were sometimes obscure, doubtful, or contradictory; that they were sometimes exaggerated or disguised by superadded fictions, is what he felt as painfully as the most critical reader can; but out of the mass of material around him, he aimed to educe a consistent and truthful story. That he was honest and faithful in this endeavor, no one can doubt who reads him attentively. Few authors indeed, of any age, have so entirely secured the confidence of the reader in their integrity and love of truth. How far he has succeeded in giving a history in all points authentic and free from error, is another question. He puts down some things which to us are incredible; some which he intimates are so to himself. But these we are in no danger of being misled by, as they are subjected to every man's judgment. The age in which he wrote gave large credence to the marvelous; we have gone to the opposite extreme. Herodotus is not to be charged with a too easy credulity. In mere human affairs he was cautious, and for his age may be reckoned as inclined rather to the skeptical. In matters of superstitions he was less so. In his whole character he was a man profoundly religious. He had a deep faith in a god; in his providence and justice; in a religion; in the divine character of some of the oracles. But here, again, we are in no danger of being misled; from our different stand-point, the fact or the supposed fact stands in a different light.

Another observation which should be made, is, that some of these marvelous tales which seem most incredible, belong not to the current of the history, but are introduced in digressions, not so much for any importance of the facts themselves, as for the illustration of a principle; and as such, if we reject them as facts, they may stand as a supposable case, and will then be reckoned as other illustrations and digressions are, either ornaments or blemishes according to the judgment of the critic.

In matters of proper historic fact and in geographical knowledge, the extent and accuracy of his learning have challenged the admiration of the world. Modern researches have tended to confirm his correctness both in the general, and to a surprising extent in the detail. The vituperations of Plutarch have had little weight, either in his own or in subsequent times; and the work of Herodotus, as the storehouse of ancient history, has been held in highest esteem by the best scholars of every age.

2. *Plan of the History.*—The objective idea of the great work of Herodotus is that of an Universal History. And it is worthy of remark, that the earliest attempt at such a grand design should appear, not in the form of simple annals, but constructed according to the most perfect rules of art. Embracing the greatest variety of detail, it happily preserves the law of unity; reduces the multifarious and complex materials to an admirable simplicity, and maintains an easy and natural progression, with a growing interest from the beginning to the close. The prominent object on the canvas is the contest of Europe and Asia. The shifting scene exhibits the progress of hostilities from the simple provocation of the rape of Io, embracing as it advances wider and deeper interests and awakening more determined energies, till it brings in, by a natural development, the grand and decisive conflict in which the millions of Persia, led by the generals of Darius and Xerxes successively, met with those prodigies of valor at Marathon and Thermopylæ and Platea, as well as in the sea-fight off Salamis, and in which Grecian bravery triumphed at length over Persian numbers, and Grecian independence trampled on the haughty pretensions of the East. In the foreground of this scene stand Hellas and Persia as the principal figures, or rather, on the side of Hellas, Athens and Sparta as her representatives. The minor states of Greece and the colonies on the one hand, and on the other, the states of Asia subjected to Persia or conterminous to the empire, fill up in their proper relations the central group. Besides this, we have, on the true principles of art, Egypt and Scythia on either side, as centres of the two lateral groups, brought into such prominence as to give to every part its proper relief. Such is the idea of the form of the history as it pictures itself on the mind of the reader. Through all these nations, therefore, the story runs on in an easy meandering course, diverging freely to the right hand or to the left, but always in a way that seems natural, because always led by some law of association. The digressions, which thus become more frequent and longer than comports with the ordinary standard of historic composition, are not only harmonious to his design but necessary to its accomplishment. It is the only way in which he could give proper completeness to the history of the various nations on which he touched. Besides, so happily for the most part are these digressions interwoven, that the combination constitutes a perfect mosaic; and such, with few exceptions, is their intrinsic in-

terest, that the most captious critic would be at a loss to say what part he would willingly dispense with.

But history was not to Herodotus a concatenation of dead facts, nor yet the mere product of human acts or human passions, but rather a succession of phenomena expressing a living principle. He believed in a Ruler of the world who held the scales of justice, and who would sooner or later mete to every man and every people the proper reward of their deeds. The idea of the Nemesis, or Divine Providence, is the animating idea of his work, and it is that which gave him a consciousness of his dignity and responsibility. In his conception, the office of historian embraces that of philosopher and religious teacher.

3. *Political Sentiments.*—Herodotus was a stanch republican. In a rising of the people in Halicarnassus he hastened from the quiet of his literary labors in Samos to assist in a revolution which aimed, as he thought, to put down the tyranny; but when success showed that the object was only to put down the tyrant to make room for another, he quitted his native city in disgust; and it was this perhaps which determined him to seek a retreat in the south of Italy, with a band of adventurers, where he might share in laying the foundations of a new state in the juster principles of equity. But though decided in his convictions, he writes with great liberality and treats all political institutions with respect. He not only concedes to every people the right to maintain such form of government as they may choose, but that different forms of government may be adapted to the ideas and culture of different people.

4. *Style.*—Herodotus had the advantage of the softest of the Grecian dialects, and he wrote in a style which for unaffected simplicity and ease has few parallels in any language. We have equaled it in our Robinson Crusoe, and scarcely in any other work of standard merit. He seldom attains to the studied elegance of Livy or Hume, and he is the farthest remove possible both from the jerking brevity of Tacitus and the labored pomp of Gibbon and Cicero.

III.—PLAN OF THE PRESENT WORK.

The plan of this work originated several years ago, when the editor occupied the chair of Ancient Languages in the Ohio Wesleyan University, and a considerable portion of the Notes was

written at that time, but circumstances then prevented him from completing it. In his present position, his duties requiring a course of lectures on history, his attention was called anew to the great importance of Herodotus to general historical studies, and to the want of an American edition suitable for students; for, an available school edition can comprise only select portions of the whole.

The plan of the present selection has been, to take such parts as would give a connected history of the Asiatic countries and of Egypt. To this I was determined mainly by two considerations; first, the growing interest in the history and antiquities of those regions at the present time; and secondly, that the other Greek and the Roman authors commonly put into the hands of students do not cover this ground at all. This portion of Herodotus therefore opens to the learner a new world, from which he is otherwise excluded.

The present volume brings down the history of the East to the death of Cyrus the Great. The *ÆGYPTIACA* and the subsequent portions of the *ORIENTALIA* will be completed at as early a day as practicable.

THE TEXT of Herodotus is pretty well settled, and there is very general agreement on most points of importance, in the best standard editions. But where these differ, instead of following any one implicitly, I have used my own judgment, and in any instance that affects the sense, have given the various readings in the Notes, that the reader also may judge. It will be interesting to the learner to know that most of the various readings found in the manuscripts are merely orthographical; and probably the orthography of the dialect was not so well established in the time of Herodotus but that he may have varied occasionally from his own standard.

In preparing the Notes, I have endeavored to keep in mind that they are intended for learners in the earlier part of their classical course. Herodotus is particularly adapted to academical reading and to the lower collegiate classes. I have therefore made the explanations in the former part of the work quite full, with frequent references to such grammars as are most commonly found in the hands of the student. To the larger grammars I have referred less frequently, and to the elementary works, not at all; assuming that these are sufficiently familiar to render it unnecessary.

The Notes proper are intended to be purely explanatory and grammatical. Other remarks, of the nature of historical criticism

or investigation, are for the most part reserved to the end of the chapter, where, as occasion demanded, they are placed in a separate paragraph, generally brief and calculated to awaken reflection and incite to further inquiry. This feature of the work is somewhat novel, and it is hoped will commend itself to the approbation of teachers. The substance of these REMARKS might have been gathered into one or more extended essays, and might thus have appeared in a character of greater dignity; but I have chosen to intersperse them in this way with the hope of securing for them a more general perusal.

ABBREVIATIONS.

The following are such abbreviations used in the notes as need explanation. Others are sufficiently obvious, or the references are written out in full.

A.,	Anthon's Greek Grammar.		
Bul.,	Bullions'	"	"
B. or Butt.,	Buttman's	"	(Robinson's Translation.)
C.,			
K.,	Crosby's	"	"
M.,	Kühner's	"	" (School Ed. when Jelf's is not specified.)
S.,	Matthiæ's	"	" (Leipzig Ed.)
	Sophocles'	"	"
Borh.,	. . .	Borheck's Apparatus ad Herod.	
Gron.,	. . .	Gronovius (in Ed. Herod.).	
Hoog.,	. . .	Hoogoveen's Greek Particles.	
L. or Larch.,	. . .	Larcher's Notes (Cooley's Ed.).	
Lau.,	. . .	Laurent's Translation with Notes.	
Schw.,	. . .	Schweighæuser (in Ed. Herod.).	
T.,	. . .	Turner, Notes on Herod.	
Tab.,	. . .	Table, in remarks prefixed to the Notes.	
Vig. Idd.,	. . .	Viger's Greek Idioms.	
Wess.,	. . .	Wesseling.	
Wytt.,	. . .	Wytttenbach.	

S U M M A R Y .

BOOK I. CLIO.

HERODOTUS, intending to develop the causes of the hostility between the Greeks and the Barbarians, in the first place records the mutual rapes of women committed by the two parties; that of Io, 1; that of Europa and Medea, 2; that of Helen, 3: in doing which, he states the accounts given both by the Persians and the Phœnicians. Then, as Crœsus, king of the Lydians, was the first to attack the Greeks with arms, 5, he enters on the Lydian history, 6. The first kings of the Lydians, then, sprang from Atys; the second dynasty from Hercules 7; the last of whom, Candaules, having been killed by Gyges, 8-12, the kingdom is transferred to the Merminadæ. Then follows the history of Gyges, 13, 14; that of Ardys, 15, under whose reign the Cimmerians made an irruption into Asia, and took Sardis, 15; that of Sadyattes, 16; that of Alyattes, 18, 25, who expelled the Cimmerians from Asia. Digressions are interposed, relating to Thrasybulus, the tyrant of Miletus; and Periander, the tyrant of Corinth; contemporary with whom was Arion, saved by a dolphin, 20-24. Alyattes is succeeded by his son Crœsus, 26, who subjugates the Asiatic Greeks, and extends his power over the whole of Asia, as far as the Halys, 26-28. Crœsus is admonished unsuccessfully, by Solon of Athens, to hold no one happy, until he have ended life in happiness, 29-33. Crœsus is visited with great calamity; his son Atys is killed, unwittingly, in the chase, by Adrastus, a Phrygian refugee, 34-45. The Medes having been conquered by Cyrus, Crœsus, alarmed at the growing power of the Persians, first sends round to make trial of the oracles of the Greeks, 46-52; and then consults about levying war against Cyrus: an ambiguous answer is returned, which Crœsus interprets as favorable to himself; and therefore undertakes the expedition, first sending to court the alliance of the Greeks, the chief nations of whom, at that time, were the Athenians and Lacedæmonians: the former sprung from the Pelasgi, the latter from the Hellenes, 56 seq. The empire of the Athenians was then held by Pisistratus, 59-64: the Lacedæmonians had received excellent laws from Lycurgus, 65, and conquered the Tegeans, 66 seq. The Lacedæmonians frame an alliance with Crœsus, 69. Crœsus crosses the Halys, and engages Cyrus with dubious success in the Pterian plain, 75 seq. Returning from Sardis, he sends for assistance from the Egyptians, Babylonians, and Lacedæmonians, 77. Cyrus meanwhile follows rapidly on the heels of Crœsus; conquers the

Lydian army before the town; besieges Sardis, which he takes, together with Cræsus himself, 79-85. The country and manners of the Lydians are briefly described, 93 seq. The history then passes to Cyrus, 95. The empire of Asia had been five hundred and twenty years in the hands of the Assyrians: the Medes were the first to assert their freedom: their example was followed by other nations. The Medes, after some years of anarchy, choose Deioces for their king, 95-101. He is succeeded by Phraortes, 102. Phraortes is succeeded by Cyaxares, who expels the Scythians, who had taken possession of Asia; and subjects the Assyrians, 103-106. Astyages the son of Cyaxares, admonished by a dream, gives his daughter Mandane in marriage to a Persian, Cambyses: he delivers the child born of that marriage to Harpagus, with orders to put it to death: Harpagus gives the child to a herdsman, with orders to expose it; but the herdsman, prevailed upon by his own wife, educates the child as his own. Cyrus, thus preserved, having reached his tenth year, is recognized by his grandfather, Astyages, and sent safe into Persia: Harpagus, however, is punished in a most cruel manner, 107-121. Harpagus, desirous of being avenged of the injury he had received at the hands of Astyages, prompts Cyrus to rise up against his grandfather: Cyrus excites the Persians to rebellion, 122-126. The Medes are routed in two battles, and Astyages himself is taken prisoner, 127-130. The manners of the Persians are described, 131-140. After conquering Cræsus, Cyrus directs his arms against the Asiatic Greeks: but before the Historian describes the war, he gives an account of the situation of Ionia, the origin, institutions, and manners of its inhabitants, 142-148; the same with respect to Æolis, 149. Cyrus having once more subdued the Lydians, who had rebelled, 154-160, sends Harpagus against the Ionians; among whom, the Phocæans and Teians forsake their towns, and establish themselves elsewhere: the rest submit: 162-170. Caria and Lycia are next subdued, 171-176. In the mean time, Cyrus in person subdues Upper Asia: description of Babylon, and history of Semiramis and Nitocris, 177-187. Cyrus conquers the Babylonians in battle; drives them within the city, which he besieges, and captures by stratagem, 188-191. The territory of the Babylonians, their institutions, laws, manners, diet, etc. described, 192-200. At last, Cyrus, carrying war against the Massagetæ, crosses the Araxes, and is slain by Queen Tomyris, 201-214. Arts and customs of the Massagetæ, 215, 216.

ΗΡΟΔΟΤΟΥ
ΤΟΥ ΑΛΙΚΑΡΝΗΣΣΕΟΥΣ
ΙΣΤΟΡΙΩΝ ΠΡΩΤΗ ΕΠΙΓΡΑΦΟΜΕΝΗ
ΚΛΕΙΩ.

ἩΡΟΔΟΤΟΥ Ἀλικαρνησσηὸς ἱστορίας ἀπόδεξις ἦδε·
ὥς μήτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἐξί-
τηλα γένηται, μήτε ἔργα μεγάλα τε καὶ θυμαστά, τὰ
μὲν Ἕλλησι, τὰ δὲ βαρβάροισι ἀποδεχθέντα, ἀκλεᾶ
γένηται, τὰ τε ἄλλα, καὶ δι' ἣν αἰτίην ἐπολέμησαν 5
ἀλλήλοισι.

1. ΠΕΡΣΕΩΝ μὲν νυν οἱ λόγιοι Φοίνικας φασὶ
γενέσθαι τῆς διαφορῆς αἰτίους· τούτους γὰρ ἀπὸ τῆς
Ἐρυθρῆς καλεομένης θαλάσσης ἀπικομένους ἐπὶ τήνδε
τὴν θάλασσαν καὶ οἰκήσαντας τοῦτον τὸν χώρον, τὸν
καὶ νῦν οἰκέουσιν, αὐτίκα ναυτιλίῃσι μακρῇσι ἐπιθέ- 5
σθαι· ἀπαγινέοντας δὲ φορτία Αἰγύπτια τε καὶ Ἀσ-
σύρια τῇ τε ἄλλῃ [χώρῃ] ἐσαπικνέεσθαι καὶ δὴ καὶ ἐς
Ἀργος. — τὸ δὲ Ἀργος τοῦτον τὸν χρόνον προεῖχε
ἅπασι τῶν ἐν τῇ νῦν Ἑλλάδι καλεομένη χώρῃ. — ἀπι-
κομένους δὲ τοὺς Φοίνικας ἐς δὴ τὸ Ἀργος τοῦτο δια- 10
τίθεσθαι τὸν φόρτον. πέμπτη δὲ ἡ ἕκτη ἡμέρῃ ἀπ' ἧς
ἀπίκοντο, ἐξεμπολημένων σφι σχεδὸν πάντων, ἐλθεῖν
ἐπὶ τὴν θάλασσαν γυναῖκας ἄλλας τε πολλὰς καὶ δὴ
καὶ τοῦ βασιλέως θυγατέρα· τὸ δὲ οἱ οὐνομα εἶναι,

15 κατὰ τὸ αὐτὸ καὶ Ἕλληνες λέγουσιν, Ἴοῦν τὴν Ἰνάχου.
ταύτας στάσας κατὰ πρύμνην τῆς νηὸς ὠνέεσθαι τῶν
φορτίων, τῶν σφι ἦν θυμὸς μάλιστα· καὶ τοὺς Φοίνι-
κας διακελευσαμένους ὀρμῆσαι ἐπ' αὐτάς. τὰς μὲν δὴ
πλεῦνας τῶν γυναικῶν ἀποφυγέειν, τὴν δὲ Ἴοῦν σὺν
20 ἄλλησι ἄρπασθῆναι· ἐσβαλομένους δὲ ἐς τὴν νέα, οἵ-
χεσθαι ἀποπλέοντας ἐπ' Αἰγύπτου.

2. Οὕτω μὲν Ἴοῦν ἐς Αἴγυπτον ἀπικέσθαι λέ-
γουσι Πέρσαι, οὐκ ὥς Φοίνικες, καὶ τῶν ἀδικημάτων
τοῦτο ἄρξαι πρῶτον· μετὰ δὲ ταῦτα Ἑλλήνων τι-
νὰς (οὐ γὰρ ἔχουσι τοῦνομα ἀπηγήσασθαι) φασὶ τῆς
5 Φοινίκης ἐς Τύρον προσσχόντας, ἀρπάσαι τοῦ βασι-
λέος τὴν θυγατέρα Εὐρώπην. — εἶησαν δ' ἂν οὗτοι
Κρήτες. — ταῦτα μὲν δὴ ἴσα σφι πρὸς ἴσα γενέσθαι·
μετὰ δὲ ταῦτα Ἕλληνας αἰτίους τῆς δευτέρης ἀδικίης
γενέσθαι. καταπλώσαντας γὰρ μακρῇ νηὶ ἐς Αἶαν τε
10 τὴν Κολχίδα καὶ ἐπὶ Φᾶσιν ποταμόν, ἐνθεύτην, δια-
πρηξαμένους καὶ τὰλλα τῶν εἵνεκεν ἀπίκατο, ἀρπάσαι
τοῦ βασιλέος τὴν θυγατέρα Μηδείην. πέμψαντα δὲ τὸν
Κόλχων βασιλέα ἐς τὴν Ἑλλάδα κήρυκα αἰτέειν τε
δίκας τῆς ἀρπαγῆς καὶ ἀπαιτέειν τὴν θυγατέρα· τοὺς
15 δὲ ὑποκρίνασθαι, ὥς οὐδὲ ἐκεῖνοι Ἴοῦς τῆς Ἀργείης
ἔδοσαν σφι δίκας τῆς ἀρπαγῆς, οὐδὲ ὦν αὐτοὶ δώσειν
ἐκείνοισι.

3. Δευτέρῃ δὲ λέγουσι γενεῇ μετὰ ταῦτα Ἀλέξαν-
δρον τὸν Πριάμου, ἀκηκοότα ταῦτα, ἐθελήσαι οἱ ἐκ τῆς
Ἑλλάδος δι' ἀρπαγῆς γενέσθαι γυναῖκα, ἐπιστάμενον
πάντως ὅτι οὐ δώσει δίκας· οὔτε γὰρ ἐκείνους διδόναι.
5 οὕτω δὲ ἀρπάσαντος αὐτοῦ Ἑλένην, τοῖσι Ἕλλησι
δόξαι πρῶτον πέμψαντας ἀγγέλους ἀπαιτέειν τε Ἑλέ-
νην καὶ δίκας τῆς ἀρπαγῆς αἰτέειν. τοὺς δέ, προῖσχο-
μένων ταῦτα, προφέρειν σφι Μηδείης τὴν ἀρπαγὴν, ὥς
οὐ δόντες αὐτοὶ δίκας οὐδὲ ἐκδόντες ἐπαιτεόντων βου-
10 λοιατό σφι παρ' ἄλλων δίκας γίνεσθαι.

4. Μέχρι μὲν ὧν τούτου ἀρπαγὰς μούνας εἶναι παρ' ἀλλήλων· τὸ δὲ ἀπὸ τούτου Ἑλλήνας δὴ μεγάλως αἰτίους γενέσθαι· προτέρους γὰρ ἄρξαι στρατεύεσθαι ἐς τὴν Ἀσίην ἢ σφέας ἐς τὴν Εὐρώπην. τὸ μὲν νυν ἀρπάζειν γυναικάς ἀνδρῶν ἀδίκων νομίζειν ἔργον εἶναι, τὸ δὲ ἀρ- 5 πασθαισέων σπουδὴν ποιήσασθαι τιμωρέειν ἀνοήτων, τὸ δὲ μηδεμίην ὥρην ἔχειν ἀρπασθαισέων σωφρόνων· δῆλα γὰρ δὴ ὅτι, εἰ μὴ αὐταὶ ἐβουλέατο, οὐκ ἂν ἡρπάζοντο. σφέας μὲν δὴ τοὺς ἐκ τῆς Ἀσίας λέγουσι Πέρσαι ἀρπαζομενέων τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι, 10 Ἑλλήνας δὲ Δακεδαίμονίης εἵνεκεν γυναικὸς στόλον μέγαν συναγεῖραι, καὶ ἔπειτα ἐλθόντας ἐς τὴν Ἀσίην τὴν Πριάμου δύναμιν κατελεῖν. ἀπὸ τούτου αἰεὶ ἡγήσασθαι τὸ Ἑλληνικὸν σφίσι εἶναι πολέμιον. τὴν γὰρ Ἀσίην καὶ τὰ ἐνοικέοντα ἔθνηα βάρβαρα οἰκείνυνται οἱ Πέρ- 15 σαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἑλληνικὸν ἡγῆνται κεχωρισθαι.

5. Οὕτω μὲν Πέρσαι λέγουσι γενέσθαι, καὶ διὰ τὴν Ἰλίου ἄλωσιν εὐρίσκουσι σφίσι εἶδεναι τὴν ἀρχὴν τῆς ἔχθρης τῆς ἐς τοὺς Ἑλλήνας. περὶ δὲ τῆς Ἰοῦς οὐκ ὁμολογέουσι Πέρσησι οὕτω Φοίνικες· οὐ γὰρ ἀρπαγὴ σφέας χρησαμένους λέγουσι ἀγαγεῖν αὐτὴν ἐς Αἴγυπτον, 5 ἀλλ' ὥς ἐν τῷ Ἀργεῖ ἐμίσγετο τῷ ναυκλήρῳ τῆς νηός· ἐπεὶ δὲ ἔμαθεν ἔγκυος εἶναι, αἰδεομένη τοὺς τοκέας, οὕτω δὲ ἐθελοντὴν αὐτὴν τοῖσι Φοίνιξι συνεκπλῶσαι, ὥς ἂν μὴ κατὰδηλος γένηται. ταῦτα μὲν νυν Πέρσαι τε καὶ Φοίνικες λέγουσι. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρ- 10 χομαι ἐρέων ὥς οὕτω ἢ ἄλλως κως ταῦτα ἐγένετο· τὸν δὲ οἶδα αὐτὸς πρῶτον ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἑλλήνας, τοῦτον σημήνας προβήσομαι ἐς τὸ πρόσω τοῦ λόγου, ὁμοίως σμικρὰ καὶ μεγάλα ἄστυα ἀνθρώπων ἐπεξιῶν. τὰ γὰρ τὸ πάλαι μεγάλα ἦν, τὰ πολλὰ αὐτῶν 15 σμικρὰ γέγονε, τὰ δὲ ἐπ' ἐμεῦ ἦν μεγάλα, πρότερον ἦν σμικρὰ. τὴν ἀνθρωπότην ὧν ἐπιστάμενος εὐδαιμονίην

οὐδαμὰ ἐν τούτῳ μένουσαν ἐπιμνήσομαι ἀμφοτέρων ομοίως.

6. **ΚΡΟΙΣΟΣ** ἦν *Λυδὸς* μὲν γένος, παῖς δὲ Ἄλυ-
 άττεω, τύραννος δὲ ἐθνέων τῶν ἐντὸς Ἄλυσ ποταμοῦ.
 ὃς ῥέων ἀπὸ μεσαμβρίας μεταξὺ Σύρων καὶ Παφλαγόνων
 ἐξίει πρὸς βορρῇν ἄνεμον ἐς τὸν Εὐξεινον καλεόμενον
 5 πόντον. οὗτος ὁ Κροῖσος βαρβάρων πρῶτος τῶν ἡμεῖς
 ἴδμεν τοὺς μὲν κατεστρέψατο Ἑλλήνων ἐς φόρου ἀπα-
 γωγὴν, τοὺς δὲ φίλους προσεποιήσατο. κατεστρέψατο
 μὲν Ἰωνάς τε καὶ Αἰολέας καὶ Δωριέας τοὺς ἐν τῇ Ἀσίῃ,
 φίλους δὲ προσεποιήσατο Λακεδαιμονίους. πρὸ δὲ τῆς
 10 Κροῖσου ἀρχῆς πάντες Ἕλληνες ἦσαν ἐλεύθεροι· τὸ
 γὰρ Κιμμερίων στράτευμα τὸ ἐπὶ τὴν Ἰωνίην ἀπικόμε-
 νον, Κροῖσου ἐὼν πρεσβύτερον, οὐ καταστροφὴ ἐγένετο
 τῶν πολίων, ἀλλ' ἐξ ἐπιδρομῆς ἀρπαγῆ.

7. Ἡ δὲ ἡγεμονία οὕτω περιήλθε, ἐοῦσα Ἡρακλει-
 δέων, ἐς τὸ γένος τὸ Κροῖσου, καλεομένους δὲ Μερμνά-
 δας. ἦν Κανδαύλης, τὸν οἱ Ἕλληνες Μυρσίλον ὀνομά-
 ζουσι, τύραννος Σαρδίων, ἀπόγονος δὲ Ἀλκαίου τοῦ
 5 Ἡρακλέος. Ἀγρων μὲν γὰρ ὁ Νίνου τοῦ Βήλου τοῦ
 Ἀλκαίου πρῶτος Ἡρακλειδέων βασιλεὺς ἐγένετο Σαρ-
 δίων, Κανδαύλης δὲ ὁ Μύρσου ὕστατος. οἱ δὲ πρότε-
 ρον Ἀγρωνος βασιλεύσαντες ταύτης τῆς χώρας ἦσαν
 ἀπόγονοι Λυδοῦ τοῦ Ἄττος, ἀπ' ὅτε οὗτος ὁ δῆμος Λύδιος
 10 ἐκλήθη ὁ πᾶς οὗτος, πρότερον Μήων καλεόμενος. πα-
 ρὰ τούτων δὲ Ἡρακλεῖδαι ἐπιτραφθέντες ἔσχον τὴν ἀρ-
 χὴν ἐκ θεοπροπίου, ἐκ δούλης τε τῆς Ἰαρδάνου γεγού-
 τες καὶ Ἡρακλέος, ἄρξαντες μὲν ἐπὶ δύο τε καὶ εἴκοσι
 γενεὰς ἀνδρῶν ἕτεα πέντε τε καὶ πεντακόσια, παῖς παρὰ
 15 πατρὸς ἐκδεκόμενος τὴν ἀρχὴν μέχρι Κανδαύλεω τοῦ
 Μύρσου.

13. Ἔσχε δὲ τὴν βασιληίην καὶ ἐκρατύνθη ἐκ τοῦ
 ἐν Δελφοῖσι χρηστηρίου. ὥς γὰρ δὴ οἱ Λυδοὶ δεινὸν
 ἐποιεῖντο τὸ Κανδαύλεω πάθος καὶ ἐν ὕπλοισι ἦσαν,

συνέβησαν ἐς τὸ αὐτὸ οἳ τε τοῦ Γύγεω στασιῶται καὶ οἱ λοιποὶ Ἀνδοί, ἣν μὲν δὴ τὸ χρηστήριον ἀνέλη μιν βασι- 5
λέα εἶναι Ἀνδῶν, τόνδε βασιλεύειν, ἣν δὲ μή, ἀποδοῦναι ὀπίσω ἐς Ἡρακλείδαν τὴν ἀρχήν. ἀνείλε τε δὴ τὸ χρη-
στήριον καὶ ἐβασίλευσεν οὕτω Γύγης. τοσόνδε μέντοι εἶπε ἡ Πυθίη, ὥς Ἡρακλείδῃσι τίσις ἔξει ἐς τὸν πέμ-
πτον ἀπόγονον Γύγεω. τούτου τοῦ ἔπεος Ἀνδοί τε καὶ 10
οἱ βασιλεῖς αὐτῶν λόγον οὐδένα ἐποιεῖντο, πρὶν δὴ ἐπε-
τελέσθῃ.

14. Τὴν μὲν δὴ τυραννίδα οὕτω ἔσχον οἱ Μερμνά-
δαι, τοὺς Ἡρακλείδαν ἀπελόμενοι. Γύγης δὲ τυραννεύ-
σας ἀπέπεμψε ἀναθήματα ἐς Δελφοὺς οὐκ ὀλίγα, ἀλλ'
ὅσα μὲν ἀργύρου ἀναθήματά ἐστί οἱ πλείστα ἐν Δελ- 5
φοῖσι· πάρεξ δὲ τοῦ ἀργύρου χρυσὸν ἄπλετον ἀνέθηκεν
ἄλλον τε καὶ τοῦ μάλιστα μνήμην ἄξιον ἔχειν ἐστί, κρη-
τῆρές οἱ ἀριθμὸν ἕξ χρύσειοι ἀνακέαται. ἐστᾶσι δὲ οὐ-
τοι ἐν τῷ Κορινθίων θησαυρῷ σταθμὸν ἔχοντες τριή-
κοντα τάλαντα· ἀληθείᾳ δὲ λόγῳ χρεωμένῳ οὐ Κοριν-
θίων τοῦ δημοσίου ἐστὶν ὁ θησαυρός, ἀλλὰ Κυνφύλου 10
τοῦ Ἡετίωνος. οὗτος δὲ ὁ Γύγης πρῶτος βαρβάρων
τῶν ἡμεῖς ἴδμεν ἐς Δελφοὺς ἀνέθηκε ἀναθήματα μετὰ
Μίδην τὸν Γορδίῳ, Φρυγίης βασιλέα. ἀνέθηκε γὰρ δὴ
καὶ Μίδης τὸν βασιλῆϊον θρόνον, ἐς τὸν προκατίζων
ἐδίκαζε, ἐόντα ἀξιοθέητον· κεῖται δὲ ὁ θρόνος οὗτος 15
ἐνθαπερ οἱ τοῦ Γύγεω κρητῆρες. ὁ δὲ χρυσὸς οὗτος
καὶ ὁ ἀργυρος, τὸν ὁ Γύγης ἀνέθηκε, ὑπὸ Δελφῶν κα-
λέεται Γυγάδας ἐπὶ τοῦ ἀναθέντος ἐπωνυμῆν. ἐσέ-
βαλε μὲν νυν στρατιὴν καὶ οὗτος, ἐπεὶ τε ἥρξε, ἕς τε
Μίλητον καὶ ἐς Σμύρνην, καὶ Κολοφῶνος τὸ ἄστυ εἶλε. 20
ἀλλ' οὐδὲν γὰρ μέγα ἔργον ἀπ' αὐτοῦ ἄλλο ἐγένετο βα-
σιλεύσαντος δυνάμει δέοντα τεσσσεράκοντα ἔτεα, τοῦτον
μὲν παρήσομεν, τοσαῦτα ἐπιμνησθέντες·

15. Ἄρδυσος δὲ τοῦ Γύγεω μετὰ Γύγην βασιλεύσαν-
τος μνήμην ποιήσομαι. οὗτος δὲ Πριηνέας τε εἶλε ἐς

Μίλητόν τε ἐσέβαλε, ἐπὶ τούτου τε τυραννέοντος Σαρδίων Κιμμέριοι ἐξ ἡθέων ὑπὸ Σκυθέων τῶν Νομάδων
 5 ἐξαναστάντες ἀπικέατο ἐς τὴν Ἀσίην, καὶ Σάρδις πλην τῆς ἀκροπόλιος εἶλον.

16. Ἄρδυος δὲ βασιλεύσαντος ἐνὸς δέοντα πεντήκοντα ἔτα ἐξεδέξατο Σαδυάττης ὁ Ἄρδυος, καὶ ἐβασίλευσε ἔτα δυνάδεκα, Σαδυάττει δὲ Ἀλυάττης. οὗτος δὲ Κναξάρη τε τῷ Δηϊόκεω ἀπογόνῳ ἐπολέμησε καὶ Μή-
 5 δοισι, Κιμμερίους τε ἐκ τῆς Ἀσίης ἐξήλασε, Σμύρνην τε τὴν ἀπὸ Κολοφῶνος κτισθεῖσαν εἶλε, ἐς Κλαζομενάς τε ἐσέβαλε. ἀπὸ μὲν νυν τούτων οὐκ ὥς ἠθέλε ἀπήλλαξε, ἀλλὰ προσπταίσας μεγάλως· ἄλλα δὲ ἔργα ἀπεδέξατο ἐὼν ἐν τῇ ἀρχῇ ἀξιαπηγητότατα τάδε.

23. Περιάνδρος δὲ ἦν Κυψέλου παῖς, οὗτος ὁ τῷ Θρασυβούλῳ τὸ χρηστήριον μηνύσας. ἐτυράννευε δὲ ὁ Περιάνδρος Κορινθίου· τῷ δὲ λέγουσι Κορίνθιοι (ὁμολογέουσι δὲ σφί Λέσβιοι) ἐν τῷ βίῳ θῶμα μέγιστον
 5 παραστήναι· Ἀρίονα τὸν Μηθυμναῖον ἐπὶ δελφίνος ἐξενειχθέντα ἐπὶ Ταίναρον, ἐόντα κιθαρωδὸν τῶν τότε ἐόντων οὐδενὸς δεύτερον, καὶ διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν ποιήσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντα ἐν Κορίνθῳ.

24. Τοῦτον τὸν Ἀρίονα λέγουσι τὸν πολλὸν τοῦ χρόνου διατρίβοντα παρὰ Περιάνδρῳ ἐπιθυμῆσαι πλω-
 5 σαι ἐς Ἰταλίην τε καὶ Σικελίην· ἐργασάμενον δὲ χρήματα μεγάλα θελῆσαι ὀπίσω ἐς Κόρινθον ἀπικέσθαι. ὁρμᾶσθαι μὲν νυν ἐκ Τάραντος, πιστεύοντα δὲ οὐδαμοῖσι μᾶλλον ἢ Κορινθίοισι μισθώσασθαι πλοῖον ἀνδρῶν Κορινθίων· τοὺς δὲ ἐν τῷ πελάγῃ ἐπιβουλεύειν τὸν Ἀρίονα ἐκβαλόντας ἔχειν τὰ χρήματα· τὸν δὲ συνέντα τοῦτο λίσσεσθαι, χρήματα μὲν σφί προϊόντα
 10 ψυχὴν δὲ παραιτούμενον. οὐκὼν δὲ πείθειν αὐτὸν τούτοις, ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαι μιν, ὥς ἂν ταφῆς ἐν γῇ τυχῇ, ἢ ἐκπηδᾷ ἐς τὴν

θάλασσαν τὴν ταχίστην. ἀπειληθέντα δὲ τὸν Ἀρίονα
 ἐς ἀπορίην παραιτήσασθαι, ἐπειδὴ σφι οὕτω δοκίει,
 περιιδέειν αὐτὸν ἐν τῇ σκευῇ πάσῃ στάντα ἐν τοῖσι 15
 ἐδωλίοισι αἰῖσαι· αἰίσας δὲ ὑπεδέκετο ἑωυτὸν κατεργά-
 σασθαι. καὶ — τοῖσι ἐσελθεῖν γὰρ ἡδονήν, εἰ μέλλοιεν
 ἀκούσεσθαι τοῦ ἀρίστου ἀνθρώπων ἀοιδοῦ, — ἀνα-
 χωρήσαι ἐκ τῆς πρύμνης ἐς μέσσην νέα. τὸν δὲ ἐνδύντα
 τε πᾶσαν τὴν σκευὴν καὶ λαβόντα τὴν κιθάρην, στάντα 20
 ἐν τοῖσι ἐδωλίοισι διεξελθεῖν νόμον τὸν ὄρθιον· τελευ-
 τῶντος δὲ τοῦ νόμου, ῥίψαί μιν ἐς τὴν θάλασσαν ἑωυ-
 τόν, ὥς εἶχε, σὺν τῇ σκευῇ πάσῃ. καὶ τοὺς μὲν ἀπο-
 πλέειν ἐς Κόρινθον· τὸν δὲ δελφίνα λέγουσι ὑπολαβόν-
 τα ἐξευεῖκαι ἐπὶ Ταίναρον. ἀποβάντα δὲ αὐτὸν χωρέειν 25
 ἐς Κόρινθον σὺν τῇ σκευῇ καὶ ἀπικόμενον ἀπηγέεσθαι
 πᾶν τὸ γεγονός. Περίανδρον δὲ ὑπὸ ἀπιστίας Ἀρίονα
 μὲν ἐν φυλακῇ ἔχειν οὐδαμῇ μετιέντα, ἀνακῶς δὲ ἔχειν
 τῶν πορθμέων· ὥς δὲ ἄρα παρῆναι αὐτούς, κληθέντας
 ἱστορέεσθαι εἴ τι λέγοιεν περὶ Ἀρίονος. φαμένων δὲ 30
 ἐκείνων ὥς εἴη τε σῶς περὶ Ἰταλίην καὶ μιν εὖ πρήσ-
 σουτα λίποιν ἐν Τάραντι, ἐπιφανῆναί σφι τὸν Ἀρίονα,
 ὥσπερ ἔχων ἐξεπήδησε· καὶ τοὺς ἐκπλαγέντας οὐκ ἔχειν
 ἔτι ἐλεγχομένους ἀρνέεσθαι. Ταῦτα μὲν νυν Κορίνθιοί
 τε καὶ Λέσβιοι λέγουσι, καὶ Ἀρίονός ἐστι ἀνάθημα 35
 χάλκεον οὐ μέγα ἐπὶ Ταινάρῳ, ἐπὶ δελφίνος ἐπεὶ ἄν-
 θρωπος.

28. Χρόνου δὲ ἐπιγινομένου καὶ κατεστραμμένων
 σχεδὸν πάντων τῶν ἐντὸς Ἀλυος ποταμοῦ οἰκημένων· —
 πλὴν γὰρ Κιλικίων καὶ Λυκίων τοὺς ἄλλους πάντας ὑπ'
 ἑωυτῷ εἶχε καταστρεψάμενος ὁ Κροῖσος· εἰσὶ δὲ οἷδε 5
 [Λυδοί], Φρύγες, Μυσοί, Μαριανδυνοί, Χάλυβες, Πα-
 φλαγόνες, Θρήϊκες, οἱ Θυνοί τε καὶ Βιθυνοί, Κᾶρες,
 Ἴωνες, Δωριεῖς, Αἰολεῖς, Πάμφυλοι. —

29. κατεστραμμένων δὲ τούτων καὶ προσεπικτωμέ-
 νου Κροίσου Λυδοῖσι ἀπικνέονται ἐς Σάρδις ἀκμαζού-

σας πλούτῳ ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταί, οἳ τούτον τὸν χρόνον ἐτύγγαλλον ἔοντες, ὥς ἕκα-
 5 στος αὐτῶν ἀπικνέοιτο, καὶ δὴ καὶ Σόλων, ἀνὴρ Ἀθη-
 ναῖος, ὃς Ἀθηναίοισι νόμους κελεύσασι ποιήσας ἀπεδή-
 μησε ἕτεα δέκα, κατὰ θεωρίας πρόφασιν ἐκπλώσας, ἵνα
 δὴ μή τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔθετο
 αὐτοὶ γὰρ οὐκ οἶοί τε ἦσαν αὐτὸ ποιῆσαι Ἀθηναῖοι.
 10 ὀρκίοισι γὰρ μεγάλοισι κατείχοντο δέκα ἕτεα χρῆσθαι
 νόμοισι, τοὺς ἂν σφισι Σόλων θῇται.

30. Αὐτῶν δὴ ὧν τούτων καὶ τῆς θεωρίας ἐκδημή-
 σας ὁ Σόλων εἵνεκεν ἐς Αἴγυπτον ἀπῖκετο παρὰ Ἀμα-
 σιν καὶ δὴ καὶ ἐς Σάρδις παρὰ Κροῖσον. ἀπικόμενος
 δὲ ἐξεκνίετο ἐν τοῖσι βασιλεῦσι ὑπὸ τοῦ Κροίσου.
 5 μετὰ δὲ ἡμέρῃ τρίτῃ ἢ τετάρτῃ, κελεύσαντος Κροίσου,
 τὸν Σόλωνα θεράποντες περιήγον κατὰ τοὺς θησαυ-
 ροὺς, καὶ ἐπεδείκνυσαν πάντα ἔοντα μεγάλα τε καὶ ὀλ-
 βια. θηησάμενον δέ μιν τὰ πάντα καὶ σκεψάμενον, ὥς
 οἱ κατὰ καιρὸν ἦν, εἶρετο ὁ Κροῖσος τάδε· Ἐεῖνε Ἀθη-
 10 ναῖε, παρ' ἡμέας γὰρ περὶ σέο λόγος ἀπῖκεται πολλὸς
 καὶ σοφίης εἵνεκεν τῆς σῆς καὶ πλάνης, ὥς φιλοσοφῶν
 γῆν πολλὴν θεωρίας εἵνεκεν ἐπελήλυθας· νῦν ὧν ἕμερος
 ἐπείρεσθαί μοι ἐπῆλθε, εἴ τινα ἤδη πάντων εἶδες ὀλβιώ-
 τατον; Ὁ μὲν, ἐλπίζων εἶναι ἀνθρώπων ὀλβιώτατος,
 15 ταῦτα ἐπειρώτα· Σόλων δὲ οὐδὲν ὑποθωπεύσας, ἀλλὰ
 τῷ ἔοντι χρησάμενος, λέγει· ὦ βασιλεῦ, Τέλλον Ἀθη-
 ναῖον. Ἀποθουμάσας δὲ Κροῖσος τὸ λεχθὲν εἶρετο
 ἐπιστρεφέως· Κοίῃ δὴ κρίνεις Τέλλον εἶναι ὀλβιώτατον;
 Ὁ δὲ εἶπε· Τέλλῳ τούτῳ μὲν, τῆς πόλιος εὖ ἡκούσης,
 20 παῖδες ἦσαν καλοὶ τε κάγαθοί, καὶ σφί εἶδε ἅπασι
 τέκνα ἐκγεγόμενα καὶ πάντα παραμείναντα, τοῦτο δὲ
 τοῦ βίου εὖ ἤκοντι, ὥς τὰ παρ' ἡμῖν, τελευτῇ τοῦ βίου
 λαμπροτάτῃ ἐπεγένετο· γενομένης γὰρ Ἀθηναίοισι μά-
 χης πρὸς τοὺς ἀστυγείτονας ἐν Ἐλευσίνι, βοηθήσας καὶ
 25 τροπὴν ποιήσας τῶν πολεμίων ἀπέθανε κάλλιστα, καὶ

μιν Ἀθηναῖοι δημοσίῃ τε ἔθαψαν αὐτοῦ τῇπερ ἔπεσε,
καὶ ἐτίμησαν μεγάλως.

31. Ὡς δὲ τὰ κατὰ τὸν Τέλλον προετρέψατο ὁ Σό-
λων τὸν Κροῖσον, εἶπας πολλά τε καὶ ὄλβια, ἐπειρώτα,
τίνα δεύτερον μετ' ἐκείνων ἴδοι, δοκέων πάγχυ δευτερεῖα
γῶν οἴσεσθαι. ὁ δὲ εἶπε· Κλέοβίν τε καὶ Βίτωνα.
τούτοισι γὰρ εὐοῦσι γένος Ἀργείοισι βίος τε ἀρκέων 5
ὑπὴν καὶ πρὸς τούτῳ ῥώμῃ σώματος τοιήδε· ἀεθλο-
φόροι τε ἀμφότεροι ὁμοίως ἔσαν, καὶ δὴ καὶ λέγεται
ὁδε ὁ λόγος· εὐούσης ὀρτῆς τῇ Ἡρῇ τοῖσι Ἀργείοισι,
ἔδεε πάντως τὴν μητέρα αὐτῶν ζεύγεϊ κομισθῆναι ἐς τὸ
ἱρόν· οἱ δὲ σφι βόες ἐκ τοῦ ἀγροῦ οὐ παρεγίνοντο ἐν 10
ᾧρη· ἐκκληϊόμενοι δὲ τῇ ᾧρη οἱ νεηνῖαι, ὑποδύντες αὐ-
τοὶ ὑπὸ τὴν ζεύγλῃν εἵλκον τὴν ἄμαξαν· ἐπὶ τῆς ἀμά-
ξης δὲ σφι ὀχέετο ἡ μήτηρ. σταδίους δὲ πέντε καὶ τεσ-
σεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱρόν. ταῦτα
δὲ σφι ποιήσασι καὶ ὀφθεῖσι ὑπὸ τῆς πανηγύριος τε- 15
λευτῇ τοῦ βίου ἀρίστη ἐπεγένετο, διέδεξέ τε ἐν τούτοισι
ὁ θεός, ὥς ἄμεινον εἴη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ
ζῶειν. Ἀργεῖοι μὲν γὰρ περιστάντες ἐμακάριζον τῶν
νεηνιέων τὴν ῥώμην, αἱ δὲ Ἀργεῖαι τὴν μητέρα αὐτῶν,
οἶων τέκνων ἐκύρησε. ἡ δὲ μήτηρ, περιχαρὴς εὐούσα τῷ 20
τε ἔργῳ καὶ τῇ φήμῃ, στᾶσα ἀντίον τοῦ ἀγάλματος εὖ-
χετο Κλέοβί τε καὶ Βίτωνι, τοῖσι ἐωνυτῆς τέκνοισι, οἳ μιν
ἐτίμησαν μεγάλως, δοῦναι τὴν θεὸν τὸ ἀνθρώπῳ τυχεῖν
ἄριστόν ἐστι. μετὰ ταύτην δὲ τὴν εὐχὴν, ὥς ἔθυσάν τε
καὶ εὐωχήθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱρῷ οἱ 25
νεηνῖαι οὐκέτι ἀνέστησαν, ἀλλ' ἐν τέλει τούτῳ ἔσχοντο.
Ἀργεῖοι δὲ σφῶν εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς
Δελφούς, ὥς ἀνδρῶν ἀρίστων γενομένων.

32. Σόλων μὲν δὴ εὐδαιμονίης δευτερεῖα ἔνεμε τού-
τοισι. Κροῖσος δὲ σπερχθεὶς εἶπε· ὦ ξεῖνε Ἀθηναῖε,
ἡ δὲ ἡμετέρῃ εὐδαιμονίῃ οὕτω τοι ἀπέρριπται ἐς τὸ μη-
δέν, ὥστε οὐδὲ ἰδιωτέων ἀνδρῶν ἀξίους ἡμέας ἐποίησας ;

5 Ὅ δὲ εἶπε· ὦ Κροῖσε, ἐπιστάμενόν με τὸ θεῖον πᾶν
 ἔον φθονερόν τε καὶ ταραχώδες ἐπειρωτᾶς ἀνθρωπῶν
 πρηγμάτων πέρι ; ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν
 ἐστὶ ἰδέειν τὰ μὴ τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν. ἐς
 γὰρ ἐβδομήκοντα ἔτεα οὖρον τῆς ζῆς ἀνθρώπῳ προτί-
 10 θημι. οὗτοι ἔοντες ἐνιαυτοὶ ἐβδομήκοντα παρέχονται
 ἡμέρας διηκοσίας καὶ πεντακισχιλίας καὶ δισμυρίας, ἐμ-
 βολίμου μηνὸς μὴ γενομένου· εἰ δὲ δὴ ἐθελήσει τοῦτε-
 ρον τῶν ἐτέων μηνὶ μακρότερον γίνεσθαι, ἵνα δὴ αἰ-
 ῶραι συμβαίνωσι παραγινόμεναι ἐς τὸ δέον, μήνες μὲν
 15 παρὰ τὰ ἐβδομήκοντα ἔτεα οἱ ἐμβόλιμοι γίνονται τριή-
 κοντα πέντε, ἡμέραι δὲ ἐκ τῶν μηνῶν τούτων χίλιαι πεν-
 τήκοντα. τούτων τῶν ἀπασέων ἡμερέων τῶν ἐς τὰ ἐβδο-
 μήκοντα ἔτεα ἐουσέων πεντήκοντα καὶ διηκοσίων καὶ
 ἑξακισχιλιέων καὶ δισμυριέων, ἡ ἑτέρα αὐτέων τῇ ἑτέρῃ
 20 ἡμέρῃ τὸ παράπαν οὐδὲν ὁμοῖον προσάγει πρήγμα. οὐ-
 τῷ ὦν, ὦ Κροῖσε, πᾶν ἐστὶ ἄνθρωπος συμφορῇ. ἐμοὶ
 δὲ σὺ καὶ πλουτέειν μὲν μέγα φαίναται καὶ βασιλεὺς εἶ-
 ναι πολλῶν ἀνθρώπων· ἐκείνο δὲ το εἶρεό με, οὐκ ἔγωγε
 ἐγὼ λέγω, πρὶν ἂν τελευτήσαντα καλῶς τὸν αἰῶνα πύ-
 25 θωμαι. οὐ γάρ τοι ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ’
 ἡμέρην ἔχοντος ὀλβιώτερός ἐστι, εἰ μὴ οἱ τύχῃ ἐπίσποι-
 το, πάντα καλὰ ἔχοντα τελευτήσαι εὖ τὸν βίον. πολλοὶ
 μὲν γὰρ ζάπλουτοι ἀνθρώπων ἀνόλβιοι εἰσι, πολλοὶ δὲ
 μετρίως ἔχοντες βίου εὐτυχέες. ὁ μὲν δὴ μέγα πλούσιος,
 30 ἀνόλβιος δέ, δυοῖσι προέχει τοῦ εὐτυχέος μούνοισι, οὗτος
 δὲ τοῦ πλουσίου καὶ ἀνολβίου πολλοῖσι· ὁ μὲν ἐπιθυ-
 μίην ἐκτελέσαι καὶ ἄτην μεγάλην προσπεσοῦσαν ἐνείκας
 δυνατώτερος, ὁ δὲ τοισίδε προέχει ἐκείνου, ἄτην μὲν καὶ
 ἐπιθυμίην οὐκ ὁμοίως δυνατὸς ἐκείνῳ ἐνείκας, ταῦτα δὲ
 35 ἡ εὐτυχίῃ οἱ ἀπερύκει, ἄπηρος δὲ ἐστὶ, ἀνουσος, ἀπα-
 θῆς κακῶν, εὐπαις, εὐειδής· εἰ δὲ πρὸς τούτοις ἔτι τε-
 λευτήσῃ τὸν βίον εὖ, οὗτος ἐκείνους τὸν σὺ ζητεῖς, ὀλβιος
 κεκλήσθαι ἄξιός ἐστι· πρὶν δ’ ἂν τελευτήσῃ, ἐπισχέειν

μηδὲ καλέειν κω ὄλβιον, ἀλλ' εὐτυχέα. τὰ πάντα μὲν νυν
ταῦτα συλλαβεῖν ἄνθρωπον ἐόντα ἀδύνατόν ἐστι, ὥσπερ 40
χώρη οὐδεμία καταρκέει πάντα ἐωυτῇ παρέχουσα, ἀλλὰ
ἄλλο μὲν ἔχει, ἑτέρου δὲ ἐπιδέεται· ἢ δὲ ἂν τὰ πλείστα
ἔχῃ, ἀρίστη αὕτη. ὥς δὲ καὶ ἀνθρώπου σῶμα ἐν οὐδὲν
αὐταρχές ἐστι· τὸ μὲν γὰρ ἔχει, ἄλλου δὲ ἐνδεές ἐστι. ὃς
δ' ἂν αὐτῶν πλείστα ἔχων διατελέῃ καὶ ἔπειτα τελευτή· 45
ση εὐχαρίστως τὸν βίον, οὗτος παρ' ἐμοὶ τὸ οὖνομα τοῦ-
το, ὦ βασιλεῦ, δίκαιός ἐστι φέρεσθαι. σκοπέειν δὲ χρὴ
παντὸς χρήματος τὴν τελευτὴν κῆ ἀποβήσεται· πολλοί-
σι γὰρ δὴ ὑποδέξας ὄλβον ὁ θεὸς προρρίζους ἀνέτρεψε.

73. Ἐστρατεύετο δὲ ὁ Κροῖσος ἐπὶ τὴν Καππαδο-
κίην τῶνδε εἵνεκα, καὶ γῆς ἱμέρῳ προσκτήσασθαι πρὸς
τὴν ἐωυτοῦ μοῖραν βουλόμενος, καὶ μάλιστα τῷ χρηστη-
ρίῳ πῖσυνος ἐὼν καὶ τίσασθαι θέλων ὑπὲρ Ἀστυάγεω
Κῦρον. Ἀστυάγεα γὰρ τὸν Κναξάρει, ἐόντα Κροίσου 5
μὲν γαμβρόν, Μήδων δὲ βασιλέα, Κῦρος ὁ Καμβύσειω
καταστρεψάμενος εἶχε, γενόμενον γαμβρόν Κροίσῳ ὧδε.
Σκυθέων τῶν νομάδων εἴλη ἀνδρῶν στασιάσασα ὑπεξ-
ῆλθε ἐς γῆν τὴν Μηδικήν· ἐτυράννευε δὲ τὸν χρόνον
τούτου Μήδων Κναξάρης ὁ Φραόρτεω τοῦ Δηϊόκεω, 10
ὃς τοὺς Σκύθας τούτους τὸ μὲν πρῶτον περιεΐπε εὖ ὥς
ἐόντας ἰκέτας· ὥστε δὲ περὶ πολλοῦ ποιούμενος αὐτούς,
παῖδάς σφι παρέδωκε τὴν γλῶσσάν τε ἐκμαθέειν καὶ
τὴν τέχνην τῶν τόξων. χρόνου δὲ γενομένου καὶ αἰεὶ
φοιτεόντων τῶν Σκυθέων ἐπ' ἄγρην καὶ αἰεὶ τι φερόν- 15
των, καὶ κοτε συνήνεικε ἐλεῖν σφέας μηδέν· νοστήσαν-
τας δὲ αὐτοὺς κεινῇσι χερσὶ ὁ Κναξάρης (ἣν γάρ, ὥς
διέδεξε, ὀργὴν ἄκρος) τρηχέως κάρτα περιέσπε ἀεικέλη.
οἱ δὲ ταῦτα πρὸς Κναξάρει παθόντες, ὥστε ἀνάξια
σφέων αὐτῶν πεπονθότες, ἐβουλεύσαντο τῶν παρα 20
σφίσι διδασκομένων παιδῶν ἕνα κατακόψαι, σκευάσαν-
τες δὲ αὐτόν, ὥσπερ ἐώθεσαν καὶ τὰ θηρία σκευάζειν,
Κναξάρει δοῦναι φέροντες ὥς ἄγρην δῆθεν, δόντες δὲ

τὴν ταχίστην κομίζεσθαι παρὰ Ἀλυάττεα τὸν Σάδου-
 25 ἄττεω ἐς Σάρδεις. ταῦτα καὶ δὴ ἐγένετο· καὶ γὰρ Κνα-
 ξάρης καὶ οἱ παρέοντες δαιτυμόνες τῶν κρεῶν τούτων
 ἐπάσαντο, καὶ οἱ Σκύθαι ταῦτα ποιήσαντες Ἀλυάττεω
 ἰκέται ἐγένοντο.

74. Μετὰ δὲ ταῦτα (οὐ γὰρ δὴ ὁ Ἀλυάττης ἐξεδί-
 δου τοὺς Σκύθας ἐξαιτέοντι Κναξάρει) πόλεμος τοῖσι
 Λυδοῖσι καὶ τοῖσι Μήδοις ἐγγέγονε ἐπ' ἕτεα πέντε, ἐν
 τοῖσι πολλάκις μὲν οἱ Μῆδοι τοὺς Λυδοὺς ἐνίκησαν,
 5 πολλάκις δὲ οἱ Λυδοὶ τοὺς Μῆδους· ἐν δὲ καὶ νυκτομα-
 χίην τινὰ ἐποίησαντο. διαφέρουσι δέ σφι ἐπὶ ἴσης τὸν
 πόλεμον, τῷ ἕκτῳ ἔτει συμβολῆς γενομένης, συνήνεικε
 ὥστε τῆς μάχης συνεστεώσης τὴν ἡμέρην ἐξαπίνης νύ-
 κτα γενέσθαι. τὴν δὲ μεταλλαγὴν ταύτην τῆς ἡμέρης
 10 Θαλῆς ὁ Μιλήσιος τοῖσι Ἴωσι προηγόρευσε ἔσεσθαι,
 οὖρον προθέμενος ἐνιαυτὸν τοῦτον, ἐν τῷ δὴ καὶ ἐγένετο
 ἡ μεταβολή. οἱ δὲ Λυδοὶ τε καὶ οἱ Μῆδοι, ἐπεὶ τε εἶδον
 νύκτα ἀντὶ ἡμέρης γινομένην, τῆς μάχης τε ἐπαύσαντο
 καὶ μᾶλλον τι ἔσπευσαν καὶ ἀμφότεροι εἰρήνην ἐωυτοῖσι
 15 γενέσθαι. οἱ δὲ συμβιβάσαντες αὐτοὺς ἦσαν οἶδε, Συ-
 ἐννεσίς τε ὁ Κίλιξ καὶ Λαβύνητος ὁ Βαβυλώνιος. οὗτοι
 σφι καὶ τὸ ὄρκιον οἱ σπεύσαντες γενέσθαι ἦσαν, καὶ
 γάμων ἐπαλλαγὴν ἐποίησαν· Ἀλυάττεα γὰρ ἔγνωσαν
 δοῦναι τὴν θυγατέρα Ἀρύνην Ἀστυάγει τῷ Κναξάρει
 20 παιδί· ἄνευ γὰρ ἀναγκαίης ἰσχυρῆς συμβάσεις ἰσχυραὶ
 οὐκ ἐθέλουσι συμμένειν. ὄρκια δὲ ποιέεται ταῦτα τὰ
 ἔθνεα τάπερ τε Ἕλληνες, καὶ πρὸς τοῦτοισι, ἑπεὰν τοὺς
 βραχίονας ἐπιτάμονται ἐς τὴν ὁμοχροίην, τὸ αἷμα ἀνα-
 λείχουσι ἀλλήλων.

75. Τοῦτον δὴ ὦν τὸν Ἀστυάγεα Κῦρος ἐόντα ἐω-
 τοῦ μητροπάτορα καταστρεφάμενος ἔσχε δι' αἰτίην τὴν
 ἐγὼ ἐν τοῖσι ὀπίσω λόγοις σημανέω. τὰ Κροῖσος ἐπι-
 μεμφόμενος τῷ Κύρῳ, ἔς τε τὰ χρηστήρια ἔπεμπε. εἰ
 5 στρατεύηται ἐπὶ Πέρσας, καὶ δὴ καὶ ἀπικομένου χρη-

σμοῦ κιβδήλου, ἐλπίσας πρὸς ἑωυτοῦ τὸν χρησμὸν εἶ-
ναι, ἐστρατεύετο ἐς τὴν Περσέων μοῖραν. * * *

95. ἘΠΙΔΙΖΗΤΑΙ δὲ δὴ τὸ ἐνθεύτεν ἡμῖν ὁ λόγος
τὸν τε Κῦρον, ὅστις ἐὼν τὴν Κροίσου ἀρχὴν κατεῖλε,
καὶ τοὺς Πέρσας, ὅτεφ' τρόπῳ ἡγήσαντο τῆς Ἀσίης.
Ὡς ὦν Περσέων μετεξέτεροι λέγουσι οἱ μὴ βουλόμενοι
σεμνοῦν τὰ περὶ Κῦρον, ἀλλὰ τὸν ἐόντα λέγειν λόγον, 5
κατὰ ταῦτα γράψω, ἐπιστάμενος περὶ Κῦρον καὶ τρι-
φασίας ἄλλας λόγων ὁδοὺς φῆναι. Ἀσσυρίων ἀρχόν-
των τῆς ἄνω Ἀσίης ἐπ' ἕτα εἴκοσι καὶ πεντακόσια,
πρώτοι ἀπ' αὐτῶν Μῆδοι ἤρξαντο ἀπίστασθαι· καί
κως οὗτοι περὶ τῆς ἐλευθερίας μαχεσάμενοι τοῖσι Ἀσ- 10
συρίοισι ἐγένοντο ἄνδρες ἀγαθοί, καὶ ἀπώσάμενοι τὴν
δουλοσύνην ἡλευθερώθησαν. μετὰ δὲ τούτους καὶ τὰ
ἄλλα ἔθνεα ἐποίηε τῷτὸ τοῖσι Μῆδοισι.

96. Ἐόντων δὲ αὐτονόμων πάντων ἀνὰ τὴν ἡπει-
ρον, ὥδε αὖτις ἐς τυραννίδας περιῆλθον. ἀνὴρ ἐν τοῖσι
Μήδοισι ἐγένετο σοφός, τῷ οὔνομα ἦν Δηϊόκης, παῖς
δ' ἦν Φραόρτεω. οὗτος ὁ Δηϊόκης, ἐρασθεὶς τυραννί-
δος, ἐποίηε τοιᾶδε. κατοικημένων τῶν Μήδων κατὰ 5
κώμας, ἐν τῇ ἑωυτοῦ ἐὼν καὶ πρότερον δόκιμος καὶ
μᾶλλον τι καὶ προθυμότερον δικαιοσύνην ἐπιθέμενος
ἤσκει· καὶ ταῦτα μέντοι ἐούσης ἀνομίας πολλῆς ἀνὰ
πᾶσαν τὴν Μηδικὴν ἐποίηε, ἐπιστάμενος ὅτι τῷ δικαίῳ
τὸ ἄδικον πολέμιόν ἐστι. οἱ δὲ ἐκ τῆς αὐτῆς κώμης Μῆ- 10
δοι, ὁρῶντες αὐτοῦ τοὺς τρόπους, δικαστὴν μιν ἑωυτῶν
αἰρέοντο. ὁ δὲ δῆ, οἷα μνεώμενος ἀρχήν, ἰθύς τε καὶ δί-
καιος ἦν. ποιέων τε ταῦτα ἔπαινον εἶχε οὐκ ὀλίγον πρὸς
τῶν πολιτέων οὔτω, ὥστε πυνθανόμενοι οἱ ἐν τῇσι ἄλ-
λησι κώμησι ὡς Δηϊόκης εἶη ἀνὴρ μόνος κατὰ τὸ ὀρθὸν 15
δικάζων, πρότερον περιπίπτοντες ἀδίκοισι γνώμησι, τότε
ἐπεὶ τε ἤκουσαν, ἄσμενοι ἐφοίτεον παρὰ τὸν Δηϊόκεα καὶ
αὐτοὶ δικασόμενοι· τέλος δὲ οὐδενὶ ἄλλῳ ἐπετράποντο.

97. Πλεῦνος δὲ αἰεὶ γινομένου τοῦ ἐπιφοιτέοντος,

οἷα πυνθανομένων τὰς δίκας ἀποβαίνειν κατὰ τὸ εἶν,
 γνούς ὁ Δηϊόκης ἐς ἑωυτὸν πᾶν ἀνακείμενον, οὔτε κατί-
 ζειν ἔτι ἤθελε ἔνθαπερ πρότερον προκατίζων ἐδίκαζε,
 5 οὔτ' ἔφη δικᾶν ἔτι· οὐ γάρ οἱ λυσιτελέειν, τῶν ἑωυτοῦ
 ἐξημεληκότα τοῖσι πέλας δι' ἡμέρης δικάζειν. εἰούσης
 ὦν ἀρπαγῆς καὶ ἀνομίης ἔτι πολλῷ μᾶλλον ἀνὰ τὰς κώ-
 μας ἢ πρότερον ἦν, συνελέχθησαν οἱ Μῆδοι ἐς τωὺτὸ
 καὶ ἐδίδοσαν σφίσι λόγον, λέγοντες περὶ τῶν κατηκόν-
 10 των. ὥς δ' ἐγὼ δοκέω, μάλιστα ἔλεγον οἱ τοῦ Δηϊόκεω
 φίλοι· Οὐ γὰρ δὴ τρόπῳ τῷ παρεόντι χρεώμενοι δυνα-
 τοί εἰμεν οἰκέειν τὴν χώραν, φέρε στήσωμεν ἡμέων αὐ-
 τῶν βασιλέα· καὶ οὕτω ἢ τε χώρα εὐνομήσεται, καὶ
 αὐτοὶ πρὸς ἔργα τρεψόμεθα, οὐδὲ ὑπ' ἀνομίης ἀνάστα-
 15 τοι ἐσόμεθα. Ταῦτά κη λέγοντες πείθουσι ἑωυτοὺς βα-
 σιλεύεσθαι.

98. Αὐτίκα δὲ προβαλλομένων ὅντινα στήσονται
 βασιλέα, ὁ Δηϊόκης ἦν πολλὸς ὑπὸ παντὸς ἀνδρὸς καὶ
 προβαλλόμενος καὶ αἰνεόμενος, ἐς δ' τοῦτον καταινέουσι
 βασιλέα σφίσι εἶναι. ὁ δ' ἐκέλευε αὐτοὺς οἰκία τε ἑω-
 5 τῷ ἄξια τῆς βασιληΐης οἰκοδομῆσαι καὶ κρατύναι αὐτὸν
 δορυφόροισι. ποιέουσι δὴ ταῦτα οἱ Μῆδοι· οἰκοδομέουσιν
 τε γὰρ αὐτῷ οἰκία μεγάλα τε καὶ ἰσχυρά, ἵνα αὐτὸς
 ἔφρασε τῆς χώρας, καὶ δορυφόρους αὐτῷ ἐπιτρέπουσι
 ἐκ πάντων Μήδων καταλέξασθαι. ὁ δὲ ὥς ἔσχε τὴν ἀρ-
 10 χὴν, τοὺς Μήδους ἠνάγκασε ἐν πόλισμα ποιήσασθαι,
 καὶ τοῦτο περιστέλλοντας τῶν ἄλλων ἦσσαν ἐπιμέλε-
 σθαι. πειθομένων δὲ καὶ ταῦτα τῶν Μήδων οἰκοδομέει
 τείχεα μεγάλα τε καὶ καρτερὰ ταῦτα, τὰ νῦν Ἀγβάτανα
 κέκληται, ἕτερον ἐτέρῳ κύκλῳ ἐνεστεῶτα. μεμηχάνηται
 15 δὲ οὕτω τοῦτο τὸ τεῖχος, ὥστε ὁ ἕτερος τοῦ ἐτέρου κύ-
 κλος τοῖσι προμαχεῶσι μούνουσί ἐστι ὑψηλότερος. τὸ
 μὲν κού τι καὶ τὸ χωρίον συμμαχέει, κολωνὸς εἶναι, ὥστε
 τοιοῦτο εἶναι· τὸ δὲ καὶ μᾶλλον τι ἐπετηδεύθη, κύκλων
 ἐόντων τῶν συναπάντων ἐπτά· ἐν δὲ τῷ τελευταίῳ τὰ

βασιλῆϊα ἔνεστι καὶ οἱ θησαυροί. τὸ δὲ αὐτῶν μέγιστόν 20
 ἐστὶ τεῖχος κατὰ τὸν Ἀθηνέων κύκλον μάλιστα καὶ τὸ
 μέγαθος. τοῦ μὲν δὴ πρώτου κύκλου οἱ προμαχεῶνες
 εἰσι λευκοί, τοῦ δὲ δευτέρου μέλανες, τρίτου δὲ κύκλου
 φοινίκεοι, τετάρτου δὲ κυάνεοι, πέμπτου δὲ σανδαράκι-
 νοι. οὕτω πάντων τῶν κύκλων οἱ προμαχεῶνες ἦνθι- 25
 σμένοι εἰσὶ φαρμάκοισι· δύο δὲ οἱ τελευταῖοι εἰσι ὁ μὲν
 καταργυρωμένους, ὁ δὲ κατακεχρυσωμένους ἔχων τοὺς
 προμαχεῶνας.

99. Ταῦτα μὲν δὴ ὁ Δηϊόκης ἑωυτῷ τε ἐτείχεε καὶ
 περὶ τὰ ἑωυτοῦ οἰκία, τὸν δὲ ἄλλον δῆμον πέριξ ἐκέλευε
 τὸ τεῖχος οἰκέειν. οἰκοδομηθέντων δὲ πάντων κόσμον
 τόνδε Δηϊόκης πρώτός ἐστι ὁ καταστησάμενος, μήτε
 ἐσιέναι παρὰ βασιλέα μηδένα, δι' ἀγγέλων δὲ πάντα 5
 χρέεσθαι, ὁρᾶσθαι τε βασιλέα ὑπὸ μηδενός, πρὸς τε
 τούτοις ἔτι γελᾶν τε καὶ πτύειν ἀντίον καὶ ἅπασι τοῦτό
 γε εἶναι αἰσχρόν. ταῦτα δὲ περὶ ἑωυτὸν ἐσέμνυνε τῶνδε
 εἵνεκεν, ὅπως ἂν μὴ ὀρέοντες οἱ ὀμήλικες ἐόντες σύντρο-
 φοί τε ἐκείνῳ καὶ οἰκίῃς οὐ φλαυροτέρης, οὐδὲ ἐς ἀνδρα- 10
 γαθίην λειπόμενοι, λυπεοῖατο καὶ ἐπιβουλεύοιεν, ἀλλ'
 ἑτεροῖός σφι δοκέοι εἶναι μὴ ὀρέωσι.

100. Ἐπεὶ τε δὲ ταῦτα διεκόσμησε καὶ ἐκράτυνε
 ἑωυτὸν τῇ τυραννίδι, ἣν τὸ δίκαιον φυλάσσων χαλεπός·
 καὶ τὰς τε δίκας γράφοντες εἵσω παρ' ἐκείνον ἐσεπέμ-
 πεσκον, καὶ ἐκεῖνος διακρίνων τὰς ἐσφερομένας ἐκπέμ-
 πεσκε. ταῦτα μὲν κατὰ τὰς δίκας ἐποίηε, τὰ δὲ δὴ ἄλλα 5
 ἐκεκοσμέατό οἱ· εἴ τινα πυνθάνοιτο ὑβρίζοντα, τοῦτον
 ὅπως μεταπέμψαιτο, κατ' ἀξίην ἐκάστου ἀδικήματος ἐδι-
 καλεῖν, καὶ οἱ κατάσκοποι τε καὶ κατήκοοι ἦσαν ἀνὰ
 πᾶσαν τὴν χώραν τῆς ἡρξε.

101. Δηϊόκης μὲν νυν τὸ Μηδικὸν ἔθνος συνέστρεψε
 μοῦνον, καὶ τούτου ἡρξε. ἔστι δὲ Μήδων τοσάδε γένηα,
 Βουσαί, Παρητακηνοί, Στρούχατες, Ἀριζαντοί, Βούδιοι,
 Μάγοι. γένηα μὲν δὴ Μήδων ἐστὶ τοσάδε.

102. Δηϊόκεω δὲ παῖς γίνεται Φραόρτης, ὃς τελευτήσαντος Δηϊόκεω, βασιλεύσαντος τρία καὶ πεντήκοντα ἔτεα, παρεδέξατο τὴν ἀρχήν· παραδεξάμενος δὲ οὐκ ἀπεχρήτο μούνων ἄρχειν τῶν Μήδων, ἀλλὰ στρατευσάμενος ἐπὶ τοὺς Πέρσας πρώτοις τε τούτοις ἐπεθήκατο, καὶ πρώτους Μήδων ὑπηκόους ἐποίησε. μετὰ δὲ ἔχων δύο ταῦτα ἔθνεα καὶ ἀμφότερα ἰσχυρά, κατεστρέφετο τὴν Ἀσίην ἀπ' ἄλλου ἐπ' ἄλλο ἰὼν ἔθνος, ἐς ὃ στρατευσάμενος ἐπὶ τοὺς Ἀσσυρίους καὶ Ἀσσυρίων τούτους οἱ
 10 Νῖνον εἶχον καὶ ἥρχον πρότερον πάντων, τότε δὲ ἦσαν μεμουνωμένοι μὲν συμμάχων ἅτε ἀπεστεώτων, ἄλλως μέντοι ἑωυτῶν εὖ ἤκοντες, ἐπὶ τούτους δὴ στρατευσάμενος ὁ Φραόρτης αὐτὸς τε διεφθάρη, ἄρξας δύο καὶ εἴκοσι ἔτεα, καὶ ὁ στρατὸς αὐτοῦ ὁ πολλός.

103. Φραόρτεω δὲ τελευτήσαντος ἐξεδέξατο Κυαξάρης ὁ Φραόρτεω τοῦ Δηϊόκεω παῖς. οὗτος λέγεται πολλὸν ἔτι γενέσθαι ἀλκιμώτερος τῶν προγόνων· καὶ πρῶτός τε ἐλόχισε κατὰ τέλεα τοὺς ἐν τῇ Ἀσίῃ, καὶ
 5 πρῶτος διέταξε χωρὶς ἐκάστους εἶναι, τοὺς τε αἰχμοφόρους καὶ τοὺς τοξοφόρους καὶ τοὺς ἵππείας· πρὸ τοῦ δὲ ἀναμῖξ ἦν πάντα ὁμοίως ἀναπεφυρμένα. οὗτος ὁ τοῖσι Λυδοῖσι ἐστὶ μαχεσάμενος, ὅτε νύξ ἡ ἡμέρη ἐγένετό σφι μαχομένοις, καὶ ὁ τὴν Ἄλυν ποταμοῦ ἄνω Ἀσίην πα-
 10 σαν συστήσας ἑωυτῷ. συλλέξας δὲ τοὺς ὑπ' ἑωυτῷ ἀρχομένους πάντας ἐστρατεύετο ἐπὶ τὴν Νῖνον, τιμωρέων τε τῷ πατρὶ καὶ τὴν πόλιν ταύτην θέλων ἐξελεῖν. καὶ οἷ, ὡς συμβαλὼν ἐνίκησε τοὺς Ἀσσυρίους, περικατημένῳ τὴν Νῖνον ἐπήλθε Σκυθέων στρατὸς μέγας, ἃ γε δὲ αὐ-
 15 τοὺς βασιλεὺς ὁ Σκυθέων Μαδύης, Πρωτοθύεω παῖς· οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοις δὲ ἐπισπόμενοι φεύγουσι οὕτω ἐς τὴν Μηδικὴν χώραν ἀπίκοντο.

104. Ἔστι δὲ ἀπὸ τῆς λίμνης τῆς Μαιήτιδος ἐπὶ Φᾶσιν ποταμὸν καὶ ἐς Κόλχους τριήκοντα ἡμερέων εὐ-

ζώνω ὁδός, ἐκ δὲ τῆς Κολχίδος οὐ πολλὸν ὑπερβῆναι
 ἐς τὴν Μηδικήν, ἀλλὰ ἐν τῷ διὰ μέσου ἔθνος αὐτῶν
 ἐστί, Σάσπειρες, τοῦτο δὲ παραμειβομένοισι εἶναι ἐν 5
 τῇ Μηδικῇ. οὐ μέντοι οἷ γε Σκύθαι ταύτῃ ἐσέβαλον,
 ἀλλὰ τὴν κατύπερθε ὁδὸν πολλῷ μακροτέρῃ ἐκτραπό-
 μενοι, ἐν δεξιῇ ἔχοντες τὸ Καυκάσιον ὄρος. ἐνθαῦτα οἱ
 μὲν Μῆδοι συμβαλόντες τοῖσι Σκύθησι καὶ ἐσσωθέντες
 τῇ μάχῃ τῆς ἀρχῆς κατελύθησαν, οἱ δὲ Σκύθαι τὴν 10
 Ἀσίην πᾶσαν ἐπέσχον.

105. Ἐνθεῦτεν δὲ ἦσαν ἐπ' Αἴγυπτον· καὶ ἐπεὶ τε
 ἐγένοντο ἐν τῇ Παλαιστίνῃ Συρίῃ, Ψαμμίτιχός σφεας
 Αἰγύπτου βασιλεὺς ἀντιάσας δώροισί τε καὶ λιτῇσι
 ἀποτρέπει τὸ προσωτέρω μὴ πορεύεσθαι. οἱ δὲ ἐπεὶ τε 5
 ἀναχωρέοντες ὀπίσω ἐγένοντο τῆς Συρίας ἐν Ἀσκάλῳ
 πόλει, τῶν πλεόνων Σκυθέων παρεξελθόντων ἀσινέων,
 ὀλίγοι τινὲς αὐτῶν ὑπολειφθέντες ἐσύλησαν τῆς οὐρα-
 νίης Ἀφροδίτης τὸ ἱρόν. ἔστι δὲ τοῦτο τὸ ἱρόν, ὡς ἐγὼ
 πυνθανόμενος εὕρισκω, πάντων ἀρχαιότατον ἱρῶν ὅσα
 ταύτης τῆς θεοῦ· καὶ γὰρ τὸ ἐν Κύπρῳ ἱρόν ἐνθεῦτεν 10
 ἐγένετο, ὡς αὐτοὶ λέγουσι Κύπριοι, καὶ τὸ ἐν Κυθήροις
 Φοίνικές εἰσι οἱ ἰδρυσάμενοι ἐκ ταύτης τῆς Συρίας ἐόν-
 τες. τοῖσι δὲ τῶν Σκυθέων συλήσασιν τὸ ἱρόν τὸ ἐν
 Ἀσκάλῳ καὶ τοῖσι τούτων αἰεὶ ἐκγόνοισι ἐνέσκηψε ἡ
 θεὸς θήλειαν νοῦσον· ὥστε ἅμα λέγουσί τε οἱ Σκύθαι 15
 διὰ τοῦτό σφεας νοσέειν, καὶ ὁρᾶν παρ' ἐωντοῖσι τοὺς
 ἀπικνεομένους ἐς τὴν Σκυθικὴν χώραν ὡς διακέαται,
 τοὺς καλέουσι ἐναρέας οἱ Σκύθαι.

106. Ἐπὶ μὲν νυν ὁκτὼ καὶ εἴκοσι ἔτεα ἦρχον τῆς
 Ἀσίας οἱ Σκύθαι, καὶ τὰ πάντα σφί ὑπὸ τε ὕβριος καὶ
 ὀλιγωρίας ἀνάστατα ἦν· χωρὶς μὲν γὰρ φόρον ἔπρησ-
 σον παρ' ἐκάστων τὸ ἐκάστοισι ἐπέβαλλον, χωρὶς δὲ
 τοῦ φόρου ἥρπαζον περιελαύνοντες τοῦτο ὃ τι ἔχουσιν 5
 ἕκαστοι. καὶ τούτων μὲν τοὺς πλεῖνας Κναζάρης τε καὶ
 Μῆδοι ξεινίσαντες καὶ καταμεθύσαντες κατεφόνευσαν,

καὶ οὕτω ἀνεσώσαντο τὴν ἀρχὴν Μῆδοι, καὶ ἐπεκράτεον τῶν περ καὶ πρότερον, καὶ τὴν τε Νίνον εἶλον, (ὥς δὲ
 10 εἶλον, ἐν ἐτέροισι λόγοισι δηλώσω) καὶ τοὺς Ἀσσυρίους ὑποχειρίους ἐποιήσαντο πλὴν τῆς Βαβυλωνίης μοίρης. μετὰ δὲ ταῦτα Κναξάρης μὲν, βασιλεύσας τεσσαράκοντα ἔτεα σὺν τοῖσι Σκύθαι ἦρξαν, τελευτᾷ.

107. Ἐκδέκεται δὲ Ἀστυάγης ὁ Κναξάρει παῖς τὴν βασιληΐην. καὶ οἱ ἐγένετο θυγάτηρ τῇ οὐνομα ἔθετο Μανδάνην. (τὴν ἐδόκεε Ἀστυάγης ἐν τῷ ὕπνῳ) οὐρήσαι τοσοῦτον, ὥστε πληῖσαι μὲν τὴν ἑωυτοῦ πόλιν, ἐπικατα-
 5 κλύσαι δὲ καὶ τὴν Ἀσίην πᾶσαν. ὑπερθέμενος δὲ τῶν Μάγων τοῖσι ὀνειροπόλοισι τὸ ἐνύπνιον, ἐφοβήθη, παρ' αὐτῶν αὐτὰ ἕκαστα μαθὼν. μετὰ δὲ τὴν Μανδάνην ταύτην ἐοῦσαν ἤδη ἀνδρὸς ὥραίην, Μήδων μὲν τῶν ἑωυτοῦ ἀξίων οὐδενὶ διδοῖ γυναῖκα, δεδοικώς τὴν ὄψιν· ὁ
 10 δὲ Πέρσης διδοῖ τῷ οὐνομα ἦν Καμβύσης, τὸν εὗρισκε οἰκίης μὲν ἐόντα ἀγαθῆς, τρόπου δὲ ἡσυχίου, πολλὰ ἔνερθε ἄγων αὐτὸν μέσου ἀνδρὸς Μήδου.

108. Συναϊκεούσης δὲ τῷ Καμβύσῃ τῆς Μανδάνης ἡ Ἀστυάγης τῷ πρώτῳ ἔτεϊ εἶδε ἄλλην ὄψιν· ἐδόκεε δὲ οἱ ἐκ τῶν αἰδοίων τῆς θυγατρὸς ταύτης φῦναι ἄμπελον, τὴν δὲ ἄμπελον ἐπισχεῖν τὴν Ἀσίην πᾶσαν. ἰδὼν δὲ
 5 τοῦτο καὶ ὑπερθέμενος τοῖσι ὀνειροπόλοισι μετεπέμψατο ἐκ τῶν Περσέων τὴν θυγατέρα ἐπίτεκα ἐοῦσαν, ἀπικομένην δὲ ἐφύλασσε βουλόμενος τὸ γεννώμενον ἐξ αὐτῆς διαφθεῖραι· ἐκ γάρ οἱ τῆς ὄψιος οἱ τῶν Μάγων ὀνειροπόλοι ἐσήμαινον, ὅτι μέλλοι ὁ τῆς θυγατρὸς αὐτοῦ γό-
 10 νος βασιλεύσειν ἀντὶ ἐκείνου. ταῦτα δὲ ὦν φυλασσόμενος ὁ Ἀστυάγης, ὥς ἐγένετο ὁ Κῦρος, καλέσας Ἀρπαγον, ἄνδρα οἰκίῳ καὶ πιστότατόν τε Μήδων καὶ πάντων ἐπίτροπον τῶν ἑωυτοῦ, ἔλεγέ οἱ τοιάδε· Ἀρπαγε, πρήγμα τὸ ἄν τοι προσθέω, μηδαμὰ παραχρήση, μηδὲ ἐμέ
 15 τε παραβάλῃ καὶ ἄλλους ἐλόμενος ἐξ ὑστέρης ἑωυτῷ περιπέσης. λάβε τὸν Μανδάνη ἔτεκε παῖδα, φέρων δὲ ἐς

σεωντοῦ ἀπόκτεινον· μετὰ δὲ θάψον τρόπῳ ὅτεω αὐτὸς βούλει. (Ὁ δὲ ἀμείβεται· Ὡ βασιλεῦ, οὔτε ἄλλοτέ κω παρεῖδες ἀνδρὶ τῷδε ἄχαρι οὐδέν, φυλασσόμεθα δὲ ἐς σὲ καὶ ἐς τὸν μετέπειτα χρόνον μηδὲν ἐξαμαρτεῖν. ἀλλ' 20 εἴ τοι φίλον τοῦτο οὕτω γίνεσθαι, χρὴ δὴ τό γε ἐμὸν ὑπηρετέεσθαι ἐπιτηδέως.)

109. Τούτοισι ἀμειψάμενος ὁ Ἄρπαγος, ὥς οἱ παρεδόθη τὸ παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ, ἥϊε κλαίων ἐς τὰ οἰκία· παρελθὼν δὲ ἔφραζε τῇ ἑωυτοῦ γυναικὶ τὸν πάντα Ἀστυάγεω ῥηθέντα λόγον. ἡ δὲ πρὸς αὐτὸν λεγεί· Νῦν ὦν τί σοι ἐν νόῳ ἐστὶ ποιέειν; 5 Ὁ δὲ ἀμείβεται· Οὐ τῇ ἐνετέλλετο Ἀστυάγης, οὐδ' εἰ παραφρονήσει τε καὶ μανεῖται κάκιον ἢ νῦν μαίνεται, οὐ οἱ ἔγωγε προσθήσομαι τῇ γνώμῃ, οὐδὲ ἐς φόνον τοιοῦτον ὑπηρετήσω. πολλῶν δὲ εἵνεκα οὐ φονεύσω μιν, καὶ ὅτι αὐτῷ μοι συγγενής ἐστιν ὁ παῖς, καὶ ὅτι Ἀστυά- 10 γης μὲν ἐστὶ γέρον καὶ ἄπαις ἔρσηνος γόνου· εἰ δὲ θελήσει τούτου τελευτήσαντος ἐς τὴν θυγατέρα ταύτην ἀναβῆναι ἢ τυραννίς, τῆς νῦν τὸν υἱὸν κτείνει δι' ἐμεῦ, ἄλλο τι ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος; ἀλλὰ τοῦ μὲν ἀσφαλές εἵνεκα ἐμοὶ δεῖ τοῦτον 15 τελευτᾶν τὸν παῖδα, δεῖ μέντοι τῶν τινα Ἀστυάγεω αὐτοῦ φονέα γενέσθαι καὶ μὴ τῶν ἐμῶν.

110. Ταῦτα εἶπε, καὶ αὐτίκα ἄγγελον ἔπεμπε ἐπὶ τῶν βουκόλων τῶν Ἀστυάγεω τὸν ἡπίστατο νομᾶς τε ἐπιτηδεωτάτας νέμοντα καὶ οὔρεα θηριωδέστατα, τῷ οὔνομα ἦν Μιτρατάδης, συνοίκεε δὲ ἑωυτοῦ συνδούλῳ, οὔνομα δὲ τῇ γυναικὶ ἦν, τῇ συνοίκεε, Κυνὼ κατὰ τὴν 5 Ἑλλήνων γλῶσσαν, κατὰ δὲ τὴν Μηδικὴν Σπακώ· τὴν γὰρ κύνα καλέουσι σπάκα Μῆδοι. αἱ δὲ ὑπάρεαι εἰσι τῶν οὔρέων, ἔνθα τὰς νομᾶς τῶν βοῶν εἶχε οὗτος δὴ ὁ βουκόλος, πρὸς βορέω τε ἀνέμου τῶν Ἀγβατάνων καὶ πρὸς τοῦ πόντου τοῦ Εὐξείνου. ταύτῃ μὲν γὰρ ἡ Μη- 10 δικὴ χώρα πρὸς Σασπεύρων ὀρεινὴ ἐστὶ κάρτα καὶ ὑψη-

λή τε καὶ ἰδοῖσιν συνηρεφής, ἥ δὲ ἄλλη Μηδική χώρη
 ἐστὶ πᾶσα ἄπεδος. ἐπεὶ ὦν ὁ βουκόλος σπουδῇ πολλῇ
 καλεόμενος ἀπίκετο, ἔλεγε ὁ Ἄρπαγος τάδε· Κελεύει
 15 σε Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα θεῖναι ἐς τὸ
 ἐρημότατον τῶν οὐρέων, ὅπως ἂν τάχιστα διαφθα-
 ρεῖη. καὶ τάδε τοι ἐκέλευσε εἰπεῖν, ἣν μὴ ἀποκτείνης
 αὐτό, ἀλλὰ τεφρὸν τὸν τρόπον περιποιήσῃ, ὁλέθρῳ τῷ κα-
 κίστῳ σε διαχρήσεσθαι· ἐπορᾶν δὲ ἐκκείμενον διατέ-
 20 ταγμαὶ ἐγώ.

111. Ταῦτα ἀκούσας ὁ βουκόλος καὶ ἀναλαβὼν τὸ
 παιδίον ἦγε τὴν αὐτὴν ὀπίσω ὁδόν, καὶ ἀπικνέεται ἐς τὴν
 ἔπαυλιν. τῷ δ' ἄρα καὶ αὐτῷ ἡ γυνή, ἐπίτεξ ἐοῦσα πᾶ-
 σαν ἡμέρην, τότε κως κατὰ δαίμονα τίκτει, οἰχομένου
 5 τοῦ βουκόλου ἐς πόλιν. ἦσαν δὲ ἐν φροντίδι ἀμφοτέρω
 ἀλλήλων πέρι, ὁ μὲν τοῦ τόκου τῆς γυναικὸς ἀρρωδέων,
 ἡ δὲ γυνή, ὃ τι οὐκ ἐωθὼς ὁ Ἄρπαγος μεταπέμφαιτο
 αὐτῆς τὸν ἄνδρα. ἐπεὶ τε δὲ ἀπονοστήσας ἐπέστη, οἶα
 ἐξ ἀέλπτου ἰδοῦσα ἡ γυνὴ εἶρετο προτέρη, ὃ τι μιν οὕτω
 10 προθύμως Ἄρπαγος μεταπέμφαιτο. ὁ δὲ εἶπε· ὦ γύν-
 ναι, εἰδὼν τε ἐς πόλιν ἔλθων καὶ ἤκουσα τὸ μήτε ἰδεῖν
 ὄφελον, μήτε κοτὲ γενέσθαι ἐς δεσπότης τοὺς ἡμετέρους.
 οἶκος μὲν πᾶς Ἀρπάγου κλαυθμῷ κατείχετο· ἐγὼ δὲ
 ἐκπλαγεὶς ἦἴα ἔσω. ὥς δὲ τάχιστα ἐσῆλθον, ὁρῶ παι-
 15 δῖον προκείμενον ἀσπαῖρόν τε καὶ κραυγανόμενον, κε-
 κοσμημένον χρυσῷ τε καὶ ἐσθῇτι ποικίλῃ. Ἄρπαγος
 δὲ ὥς εἶδε με, ἐκέλευε τὴν ταχίστην ἀναλαβόντα τὸ παι-
 δῖον οἴχεσθαι φέροντα, καὶ θεῖναι ἔνθα θηριωδέστατον
 εἴη τῶν οὐρέων, φᾶς Ἀστυάγεα εἶναι τὸν ταῦτα ἐπιθέ-
 20 μένόν μοι, πόλλ' ἀπειλήσας εἰ μή σφεα ποιήσαιμι. καὶ
 ἐγὼ ἀναλαβὼν ἔφερον, δοκέων τῶν τινὸς οἰκετέων εἶναι·
 οὐ γὰρ ἂν κοτὲ κατέδοξα, ἔνθεν γε ἦν. ἐθάμβεον δὲ
 ὁρέων χρυσῷ τε καὶ εἵμασι κεκοσμημένον, πρὸς δὲ καὶ
 κλαυθμὸν κατεστέωτα ἐμφανέα ἐν Ἀρπάγου. καὶ πρόκα
 25 τε δὴ κατ' ὁδὸν πυνθάνομαι τὸν πάντα λόγον θεράπον-

τος, δς ἐμὲ προπέμπων ἔξω πόλις ἐνεχείρισε τὸ βρέ-
φος, ὡς ἄρα Μανδάνης τε εἶη παῖς τῆς Ἀστυάγεω θυ-
γατρὸς καὶ Καμβύσεω τοῦ Κύρου, καὶ μιν Ἀστυάγης
ἐντέλλεται ἀποκτείνειν. νῦν τε ὅδε ἐστί.

112. Ἄμα δὲ ταῦτα ἔλεγε ὁ βουκόλος καὶ ἐκκαλύψας
ἀπεδείκνυε. ἡ δὲ ὡς εἶδε τὸ παιδίον μέγα τε καὶ εὐειδὲς
ἔόν, δακρύσασα καὶ λαβομένη τῶν γουνάτων τοῦ ἀνδρὸς
ἔχρηξε μηδεμιῇ τέχνῃ ἐκθεῖναι μιν, ὁ δὲ οὐκ ἔφη οἶός
τ' εἶναι ἄλλως αὐτὰ ποιεῖν, ἐπιφοιτήσῃν γὰρ κατα- 5
σκόπους ἔξ Ἀρπάγου ἐποφομένους, ἀπολέεσθαι τε κά-
κιστα, ἢν μὴ σφεα ποιήσῃ. ὡς δὲ οὐκ ἔπειθε ἄρα τὸν
ἄνδρα, δεύτερα λέγει ἡ γυνὴ τάδε· Ἐπεὶ τοίνυν οὐ δύ-
ναμαί σε πείθειν μὴ ἐκθεῖναι, σὺ δὲ ὧδε ποιήσον, εἰ δὴ
πᾶσά γε ἀνάγκη ὁφθῆναι ἐκκείμενον· τέτοκα γὰρ καὶ 10
ἐγώ, τέτοκα δὲ τεθνεός· τοῦτο μὲν φέρων πρόθεσ, τὸν
δὲ τῆς Ἀστυάγεω θυγατρὸς παῖδα ὡς ἔξ ἡμέων ἔοντα
τρέφωμεν. καὶ οὕτω οὔτε σὺ ἀλώσσαι ἀδικέων τοὺς δε-
σπότης, οὔτε ἡμῖν κακῶς βεβουλευμένα ἔσται. ὃ τε γὰρ
τεθνεὼς βασιλῆυς ταφῆς κυρήσει, καὶ ὁ περιεὼν οὐκ 15
ἀπολέει τὴν ψυχὴν.

113. Κάρτα τε ἔδοξε τῷ βουκόλῳ πρὸς τὰ παρεόντα
εὖ λέγειν ἡ γυνή, καὶ αὐτίκα ἐποίηε ταῦτα. τὸν μὲν
ἔφερε θανατώσων παῖδα, τοῦτον μὲν παραδιδού τῇ ἑωυ-
τοῦ γυναικί, τὸν δὲ ἑωυτοῦ ἔοντα νεκρὸν λαβὼν ἔθηκε 5
ἐς τὸ ἄγγος ἐν τῷ ἔφερε τὸν ἕτερον· κοσμήσας δὲ τῷ
κόσμῳ παντὶ τοῦ ἑτέρου παιδός, φέρων ἐς τὸ ἐρημότα-
τον τῶν οὐρέων τιθεῖ. ὡς δὲ τρίτῃ ἡμέρῃ τῷ παιδίῳ ἐκ-
κειμένῳ ἐγένετο, ἥϊε ἐς πόλιν ὁ βουκόλος, τῶν τινα προ-
βοσκῶν φύλακον αὐτοῦ καταλιπών· ἔλθων δὲ ἐς τοῦ
Ἀρπάγου, ἀποδεικνύναι ἔφη ἐτοῖμος εἶναι τοῦ παιδίου 10
τὸν νέκυν. πέμψας δὲ ὁ Ἀρπαγὸς τῶν ἑωυτοῦ δορυφό-
ρων τοὺς πιστοτάτους, εἶδὲ τε διὰ τούτων καὶ ἔθαψε
τοῦ βουκόλου τὸ παιδίον. καὶ τὸ μὲν ἐτέθαπτο· τὸν
δὲ ὕστερον τούτων Κῦρον ὀνομασθέντα παραλαβοῦσα

15 ἔτρεφε ἡ γυνὴ τοῦ βουκόλου, οὐνομα ἄλλο κού τι καὶ οὐ
Κύρον θεμένη.

114. Καὶ ὅτε δὴ ἦν δεκαέτης ὁ παῖς, πρῆγμα ἐς
αὐτὸν τοιόνδε γενόμενον ἐξέφηνέ μιν ἔπαιζε ἐν τῇ κώ-
μη ταύτῃ, ἐν τῇ ἦσαν καὶ αἱ βουκολαὶ αὐται, ἔπαιζε δέ
μετ' ἄλλων ἡλικίων ἐν ὁδῷ. καὶ οἱ παῖδες παίζοντες εἵ-
5 λοντο ἑωυτῶν βασιλέα εἶναι τοῦτον δὴ τὸν τοῦ βουκόλου
ἐπὶ κλησιν παῖδα. ὁ δὲ αὐτῶν διέταξε τοὺς μὲν οἰκίας
οἰκοδομέειν, τοὺς δὲ δορυφόρους εἶναι, τὸν δὲ κού τινα
αὐτῶν ὀφθαλμὸν βασιλέος εἶναι, τῷ δὲ τινα τὰς ἀγγελίας
ἐσφέρειν ἐδίδου γέρας, ὡς ἐκάστῳ ἔργον προστάσσω.
10 εἷς δὴ τούτων τῶν παίδων συμπαίζων, ἑὸν Ἀρτεμβάρεος
παῖς, ἀνδρὸς δοκίμου ἐν Μήδοισι, οὐ γὰρ δὴ ἐποίησε τὸ
προσταχθὲν ἐκ τοῦ Κύρου, ἐκέλευε αὐτὸν τοὺς ἄλλους
παῖδας διαλαβεῖν· πειθομένων δὲ τῶν παίδων, ὁ Κύρος
τὸν παῖδα τρηχέως κάρτα περίεσπε μαστιγέων. ὁ δὲ
15 ἐπεὶ τε μετείθη τάχιστα, ὥς γε δὴ ἀνάξια ἑωυτοῦ πα-
θὼν, μᾶλλον τι περιημέκτεε, κατελθὼν δὲ ἐς πόλιν πρὸς
τὸν πατέρα ἀποικτίζετο τῶν ὑπὸ Κύρου ἡντησε, λέγων
δὲ οὐ Κύρου (οὐ γάρ κω ἦν τοῦτο τοῦνομα), ἀλλὰ πρὸς
τοῦ βουκόλου τοῦ Ἀστυάγεω παιδός. ὁ δὲ Ἀρτεμβάρης
20 ὀργῇ, ὡς εἶχε, ἐλθὼν παρὰ τὸν Ἀστυάγεα καὶ ἅμα ἀγό-
μενος τὸν παῖδα, ἀνάρσια πρήγματα ἔφη πεπονθέναι,
λέγων· ὦ βασιλεῦ, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ
παιδός, ὧδε περιυβρίσμεθα, — δεικνὺς τοῦ παιδὸς τοὺς
ὥμους.

115. Ἀκούσας δὲ καὶ ἰδὼν ὁ Ἀστυάγης, θέλων τι-
μωρῆσαι τῷ παιδί τιμῆς τῆς Ἀρτεμβάρεω εἵνεκα, μετε-
πέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα. ἐπεὶ τε δὲ πα-
ρήσαν ἀμφοτέροι, βλέψας πρὸς τὸν Κύρον ὁ Ἀστυάγης
5 ἔφη· Σὺ δὴ, ἑὸν τοῦδε τοιούτου ἐόντος παῖς, ἐτόλμηςας
τὸν τοῦδε παῖδα ἐόντος πρώτου παρ' ἐμοὶ ἀεικίῃ τοιῇδε
περισπείν; Ὁ δὲ ἀμείβετο ὧδε· ὦ δέσποτα, ἐγὼ δὲ
ταῦτα τοῦτον ἐποίησα σὺν δίκῃ· οἱ γάρ με ἐκ τῆς κώμης

παῖδες, τῶν καὶ ὅδε ἦν, παίζοντες σφέων αὐτῶν ἐστήσαντο βασιλέα· ἐδόκεον γάρ σφι εἶναι ἐς τοῦτο ἐπιτη- 10
δεώτατος. οἱ μὲν νυν ἄλλοι παῖδες τὰ ἐπιτασσόμενα ἐπετέλεον, οὗτος δὲ ἀνηκούστεέ τε καὶ λόγον εἶχε οὐδένα, ἐς ὃ ἔλαβε τὴν δίκην. εἰ ὦν δὴ τοῦδε εἵνεκα ἄξιός τευ κακοῦ εἰμι, ὅδε τοι πάρειμι.

116. Ταῦτα λέγοντος τοῦ παιδὸς τὸν Ἀστυάγεα ἐσῆγε ἀνάγνωσις αὐτοῦ, καὶ οἱ ὃ τε χαρακτήρ τοῦ προσώπου προσφέρεισθαι ἐδόκεε ἐς ἑωυτόν, καὶ ἡ ὑπόκρισις ἐλευθεριωτέρη εἶναι, ὃ τε χρόνος τῆς ἐκθέσιος τῇ ἡλικίᾳ τοῦ παιδὸς ἐδόκεε συμβαίνειν. ἐκπλαγεῖς δὲ τούτοις 5
ἐπὶ χρόνον ἄφθογγος ἦν· μόγισ δὲ δὴ κοτε ἀνενευχθεῖς εἶπε, θέλων ἐκπέμψαι τὸν Ἀρτεμβάρεα, ἵνα τὸν βουκόλον μόνον λαβὼν βασανίσῃ· Ἀρτέμβαρης, ἐγὼ ταῦτα ποιήσω, ὥστε σὲ καὶ τὸν παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι. Τὸν μὲν δὴ Ἀρτεμβάρεα πέμπει, τὸν δὲ Κῦ- 10
ρον ἦγον ἔσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυαγεω. ἐπεὶ δὲ ὑπελέλειπτο ὁ βουκόλος μόνος, μουνωθέντα τάδε αὐτὸν εἶρετο ὁ Ἀστυάγης, κόθεν λάβοι τὸν παῖδα καὶ τίς εἴη ὁ παραδούς; ὁ δὲ ἐξ ἑωυτοῦ τε ἔφη γεγονέναι καὶ τὴν τεκοῦσαν αὐτὸν ἔτι εἶναι παρ' ἑωυτῷ. 15
Ἀστυάγης δὲ μιν οὐκ εὖ βουλευέσθαι ἔφη, ἐπιθυμέοντα ἐς ἀνάγκας μεγάλας ἀπικνέεσθαι, ἅμα τε λέγων ταῦτα ἐσήμαινε τοῖσι δορυφόροις λαμβάνειν αὐτόν. ὁ δὲ ἀγόμενος ἐς τὰς ἀνάγκας οὕτω δὴ ἔφαινε τὸν ἔοντα λόγον. ἀρχόμενος δὴ ἀπ' ἀρχῆς διεξῆγε τῇ ἀληθείᾳ χρεώμενος, 20
καὶ κατέβαινε ἐς λιτάς τε καὶ συγγνώμην ἑωυτῷ κελεύων ἔχειν αὐτόν.

117. Ἀστυάγης δὲ τοῦ μὲν βουκόλου τὴν ἀληθείην ἐκφάναντος λόγον ἤδη καὶ ἐλάσσω ἐποιέετο, Ἀρπάγῳ δὲ καὶ μεγάλως μεμφόμενος καλέειν αὐτὸν τοὺς δορυφόρους ἐκέλευε. ὥς δὲ οἱ παρῆν ὁ Ἀρπαγος, εἶρετό μιν ὁ Ἀστυάγης· Ἀρπαγε, τέω δὴ μόρῳ τὸν παῖδα κατεχρή- 5
σας, τὴν τοι παρέδωκα ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;

Ὁ δὲ Ἀρπαγος ὥς εἶδε τὸν βουκόλον ἔνδον ἔοντα, οὐ
 τρέπεται ἐπὶ ψευδέα ὁδόν, ἵνα μὴ ἐλεγχόμενος ὑλίσκη-
 ται, ἀλλὰ λέγει τάδε· ὦ βασιλεῦ, ἐπεὶ τε παρέλαβον
 10 τὸ παιδίον, ἐβούλευον σκοπῶν ὅπως σοὶ τε ποιήσω κατὰ
 νόον, καὶ ἐγὼ πρὸς σέ γινόμενος ἀναμάρτητος μήτε θυ-
 γατρι τῇ σῇ μήτε αὐτῷ σοὶ εἶην αὐθέντης. ποιέω δὴ ὧδε·
 καλέσας τὸν βουκόλον τόνδε παραδίδωμι τὸ παιδίον, φᾶς
 σέ τε εἶναι τὸν κελεύοντα ἀποκτεῖναι αὐτό. καὶ λέγων
 15 τοῦτό γε οὐκ ἐψευδόμην· σὺ γὰρ ἐνετέλλεο οὕτω. παρα-
 δίδωμι μέντοι τῷδε κατὰ τάδε, ἐντειλάμενος θείναι μιν
 ἐς ἐρήμον οἶρος καὶ παραμένοντα φυλάσσειν, ἄχρι οὐ
 τελευτήσῃ, ἀπειλήσας παντοῖα τῷδε, ἣν μὴ τάδε ἐπιτε-
 λέα ποιήσῃ. ἐπεὶ τε δέ, ποιήσαντος τούτου τὰ κελεύο-
 20 μενα, ἐτελεύτησε τὸ παιδίον, πέμψας τῶν εὐνούχων τοὺς
 πιστοτάτους καὶ εἶδον δι' ἐκείνων καὶ ἔθαψά μιν. οὕτως
 ἔσχε, ὦ βασιλεῦ, περὶ τοῦ πρήγματος τούτου, καὶ τοι-
 οῦτ' ἄν μοι ἐχρήσατο ὁ παῖς. Ἀρπαγος μὲν δὴ τὸν ἰθὺν
 ἔφαινε λόγον.

118. Ἀστυάγης δὲ κρύπτων τὸν οἱ ἐνείχε χόλον διὰ
 τὸ γεγονός, πρῶτα μὲν, κατὰπερ ἤκουσε αὐτὸς πρὸς
 τοῦ βουκόλου τὸ πρήγμα, πάλιν ἀπηγέετο τῷ Ἀρπάγῳ·
 μετὰ δέ, ὥς οἱ ἐπαλιλλόγητο, κατέβαινε λέγων, ὥς περί-
 5 εστί τε ὁ παῖς καὶ τὸ γεγονός ἔχει καλῶς. Τῷ τε γὰρ
 πεποιημένῳ, ἔφη λέγων, ἐς τὸν παῖδα τοῦτον ἔκαμνον
 μεγάλως, καὶ θυγατρὶ τῇ ἐμῇ διαβεβλημένος οὐκ ἐν ἐλα-
 φρῷ ἐποιεύμην. ὥς ὢν τῆς τύχης εὖ μετεστεώσης, τοῦτο
 μὲν τὸν σεωντοῦ παῖδα ἀπόπεμψον. παρὰ τὸν παῖδα
 10 τὸν νεήλυδα, τοῦτο δὲ (σῶστρο γὰρ τοῦ παιδὸς μέλλω
 θύειν, τοῖσι θεῶν τιμῇ αὕτη προσκείμεται) πάρισθί μοι
 ἐπὶ δεῖπνον.

119. Ἀρπαγος μὲν, ὥς ἤκουσε ταῦτα, προσκυνήσας
 καὶ μεγάλα ποιησάμενος, ὅτι τε ἡ ἁμαρτίας οἱ ἐς δέον
 ἐγεγόνεε καὶ ὅτι ἐπὶ τύχησι χρηστῇσι ἐπὶ δεῖπνον κέ-
 κλητο, ἥϊε ἐς τὰ οἴκῃα. ἐσελθὼν δὲ τὴν ταχίστην, ἣν γάρ

οἱ παῖς εἰς μῶνος ἔτεα τρία καὶ δέκα καὶ μάλιτα γε- 5
 γονῶς, τοῦτον ἐκπέμπει, ἵεναι τε κελεύων ἐς Ἀστυάγεος
 καὶ ποιέειν ὃ τι ἂν ἐκείνος κελεύῃ. αὐτὸς δὲ περιχαρὴς
 ἔων φράζει τῇ γυναικὶ τὰ συγκυρήσαντα. Ἀστυάγης
 δέ, ὥς οἱ ἀπίκετο ὁ Ἀρπάγου παῖς, σφάζας αὐτὸν καὶ
 κατὰ μέλεα διελών, τὰ μὲν ὄπησε, τὰ δὲ ἔφησε τῶν 10
 κρεῶν, εὐτυχετὰ δὲ ποιησάμενος εἶχε ἑτοῖμα. ἐπεὶ τε δέ,
 τῆς ὥρης γινομένης τοῦ δείπνου, παρήσαν οἱ τε ἄλλοι
 δαιτυμόνες καὶ ὁ Ἀρπαγος, τοῖσι μὲν ἄλλοισι καὶ αὐτῷ
 Ἀστυάγει παρετιθέατο τράπεζαι ἐπιπλέαι μηλείων κρε-
 ῶν, Ἀρπάγῳ δὲ τοῦ παιδὸς τοῦ ἑωυτοῦ, πλὴν κεφαλῆς 15
 τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν, τὰ ἄλλα πάντα·
 ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ κανέῳ κατακεκαλυμμένα. ὥς
 δὲ τῷ Ἀρπάγῳ ἑδόκεε ἅλις ἔχειν τῆς βορῆς, Ἀστυάγης
 εἵρετό μιν, εἰ ἡσθήη τι τῇ θοίνῃ· φαμένου δὲ Ἀρπάγου
 καὶ κάρτα ἡσθῆναι, παρέφερον, τοῖσι προσέκειτο, τὴν 20
 κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας
 καὶ τοὺς πόδας, Ἀρπαγον δὲ ἐκέλευον προσστάντες ἀπο-
 καλύπτειν τε καὶ λαβεῖν τὸ βούλεται αὐτῶν. πειθόμενος
 δὲ ὁ Ἀρπαγος καὶ ἀποκαλύπτων ὁρᾷ τοῦ παιδὸς τὰ
 λείμματα· ἰδὼν δὲ οὔτε ἐξεπλάγη, ἐντός τε ἑωυτοῦ γί- 25
 νεται. εἵρετο δὲ αὐτὸν ὁ Ἀστυάγης, εἰ γινώσκουσι ὅτεν
 θηρίου κρέα βεβρώκοι. ὁ δὲ καὶ γινώσκειν ἔφη, καὶ ἀρε-
 στὸν εἶναι πᾶν τὸ ἂν βασιλεὺς ἔρδῃ. τούτοισι δὲ ἀμει-
 ψάμενος καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν, ἦϊε ἐς τὰ
 οἰκία. ἐνθεῦτεν δὲ ἔμελλε, ὥς ἐγὼ δοκέω, ἄλυσας θάψειν 30
 τὰ πάντα.

120. Ἀρπάγῳ μὲν Ἀστυάγης δίκην ταύτην ἐπέθηκε.
 Κύρου δὲ πέρι βουλευῶν ἐκάλεε τοὺς αὐτοὺς τῶν Μάγων
 οἱ τὸ ἐνύπνιον οἱ ταύτῃ ἔκριναν. ἀπικομένους δὲ εἵρετο
 ὁ Ἀστυάγης, τῇ ἔκριναν οἱ τὴν ὕψιν. οἱ δὲ κατὰ ταῦτα 5
 εἶπαν, λέγοντες ὡς βασιλεῦσαι χρῆν τὸν παῖδα, εἰ ἐπέ-
 ζωσε καὶ μὴ ἀπέθανε πρότερον. ὁ δὲ ἀμείβεται αὐτοὺς
 τοῖσδε· Ἔστι τε ὁ παῖς καὶ περίεστι, καὶ μιν ἐπ' ἀγροῦ

διαιτῶμενον οἱ ἐκ τῆς κόμης παῖδες ἐστήσαντο βασιλέα.
 ὁ δὲ πάντα, ὅσαπερ οἱ ἀληθείᾳ λόγῳ βασιλέες, ἐτελέωσε
 10 ποιήσας· καὶ γὰρ δορυφόρους καὶ θυρωροὺς καὶ ἀγγε-
 ληφόρους καὶ τὰ λοιπὰ πάντα διατάξας εἶχε. καὶ νῦν
 ἐς τί ὑμῖν ταῦτα φαίνεται φέρειν; Εἶπαν οἱ Μάγοι· Εἰ
 μὲν περίεστί τε καὶ ἐβασίλευσε ὁ παῖς μὴ ἐκ προνοίας
 τινός, θάρσει τε τούτου εἵνεκα καὶ θυμὸν ἔχε ἀγαθόν·
 15 οὐ γὰρ ἔτι τὸ δεύτερον ἄρξει. παρὰ σμικρὰ γὰρ καὶ τῶν
 λογίων ἡμῖν ἔνια κεχώρηκε, καὶ τά γε τῶν ὄνειράτων
 ἐχόμενα τελῶς ἐς ἀσθενὲς ἔρχεται. Ἀμείβεται Ἀστυά-
 γης τοῖσδε· Καὶ αὐτός, ὦ μάγοι, ταύτῃ πλείστος γνώ-
 20 τὸν ὄνειρον καὶ μοι τὸν παῖδα τούτον εἶναι δεινὸν οὐδὲν
 ἔτι. ὅμως μὲν γέ τοι συμβουλεύσατέ μοι, εὖ περισκεψά-
 μενοι, τὰ μέλλει ἀσφαλέστατα εἶναι οἴκῳ τε τῷ ἐμῷ καὶ
 ὑμῖν. Εἶπαν πρὸς ταῦτα οἱ μάγοι· ὦ βασιλεῦ, καὶ
 αὐτοῖσι ἡμῖν περὶ πολλοῦ ἐστὶ κατορθοῦσθαι ἀρχὴν
 25 τὴν σὴν. κείνως μὲν γὰρ ἀλλοτριοῦται ἐς τὸν παῖδα
 τούτον περιουσία ἐόντα Πέρσῃν, καὶ ἡμεῖς ἐόντες Μή-
 δοι δουλούμεθά τε καὶ λόγου οὐδενὸς γινόμεθα πρὸς
 Περσέων, ἐόντες ξεῖνοι· σέο δ' ἐνεστεῶτος βασιλέος, ἐόν-
 τος πολιήτεω, καὶ ἄρχομεν τὸ μέρος καὶ τιμὰς πρὸς σέο
 30 μεγάλας ἔχομεν. οὕτω ὦν πάντως ἡμῖν σέο τε καὶ τῆς
 σῆς ἀρχῆς προοπτόν ἐστί. καὶ νῦν εἰ φοβερόν τι ἐω-
 ρῶμεν, πᾶν ἂν σοι προεφράζομεν. νῦν δὲ ἀποσκήφαντος
 τοῦ ἐνυπνίου ἐς φλαῦρον, αὐτοί τε θαρσέομεν καὶ σοὶ
 ἕτερα τοιαῦτα παρακελευόμεθα. τὸν δὲ παῖδα τούτον
 35 ἐξ ὀφθαλμῶν ἀπόπεμψαι ἐς Πέρσας τε καὶ τοὺς γει-
 ναμένους.

121. Ἀκούσας ταῦτα ὁ Ἀστυάγης ἐχάρη τε καὶ κα-
 λέσας τὸν Κύρον ἐλεγέ οἱ τάδε· ὦ παῖ, σὲ γὰρ ἐγὼ δι'
 ὄψιν ὄνειρον οὐ τελέην ἡδίκηον, τῇ σεωντοῦ δὲ μοίρῃ
 5 ἐγὼ ἅμα πέμψω. ἐλθὼν δὲ ἐκεῖ πατέρα τε καὶ μητέρα

εὔρησεις οὐ κατὰ Μιτραδάτην τε τὸν βουκόλον καὶ τὴν
γυναῖκα αὐτοῦ.

122. Ταῦτα εἶπας ὁ Ἀστυάγης ἀποπέμπει τὸν Κῦ-
ρον. νοστήσαντα δέ μιν ἐς τοῦ Καμβύσεω τὰ οἰκία ἐδέ-
ξαντο οἱ γεινάμενοι, καὶ δεξάμενοι ὡς ἐπύθοντο, μεγά-
λως ἀσπάζοντο οἷα δὴ ἐπιστάμενοι αὐτίκα τότε τελευ-
τῆσαι, ἰστόρεόν τε ὅτεω τρόπῳ περιγένοιτο. ὁ δέ σφι 5
ἔλεγε, φὰς πρὸ τοῦ μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι
πλείστον, κατ' ὁδὸν δὲ πυθέσθαι πᾶσαν τὴν ἑωυτοῦ
πάθην· ἐπίστασθαι μὲν γὰρ ὡς βουκόλου τοῦ Ἀστυά-
γεω εἶη παῖς, ἀπὸ δὲ τῆς κείμεν ὁδοῦ τὸν πάντα λόγον
τῶν πομπῶν πυθέσθαι. τραφῆναι δὲ ἔλεγε ὑπὸ τῆς τοῦ 10
βουκόλου γυναικός, ἥϊέ τε ταύτην αἰνέων διὰ παντός, ἦν
τέ οἱ ἐν τῷ λόγῳ τὰ πάντα ἡ Κυνώ. οἱ δὲ τοκέες πα-
ραλαβόντες τὸ οὖνομα τοῦτο, ἵνα θειοτέρως δοκῇ τοῖσι
Πέρσησι περιεῖναι σφι ὁ παῖς, κατέβαλον φάτιν ὡς ἐκ-
κείμενον Κῦρον κύων ἐξέθρεψε. ἐνθεῦτεν μὲν ἡ φάτις 15
αὕτη κεχώρηκε.

123. Κῦρῳ δὲ ἀνδρευμένῳ καὶ ἐόντι τῶν ἡλικίων ἀν-
δρειοτάτῳ καὶ προσφιλεστάτῳ προσέκειτο ὁ Ἀρπαγος
δῶρα πέμπων, τίσασθαι Ἀστυάγεα ἐπιθυμέων· ἀπ'
ἑωυτοῦ γὰρ ἐόντος ἰδιώτεω οὐκ ἐνεώρα τιμωρίην ἐσομέ- 5
νην ἐς Ἀστυάγεα, Κῦρον δὲ ὀρέων ἐπιτρεφόμενον ἐποι-
έτο σύμμαχον, τὰς πάθας τὰς Κύρου τῇσι ἑωυτοῦ
ὁμοιούμενος. πρὸ δ' ἔτι τούτου τάδε οἱ κατέργαστο·
ἐόντος τοῦ Ἀστυάγεω πικροῦ ἐς τοὺς Μῆδους, συμμί-
σγων ἐνὶ ἐκάστῳ ὁ Ἀρπαγος τῶν πρώτων Μῆδων ἀνέ-
πειθε, ὡς χρή Κῦρον προσθησαμένους τὸν Ἀστυάγεα 10
παῦσαι τῆς βασιληΐης. κατεργασμένοι δὲ οἱ τούτου καὶ
ἐόντος ἐτοίμου, οὕτω δὴ τῷ Κῦρῳ διαιτωμένῳ ἐν Πέρ-
σησι βουλόμενος ὁ Ἀρπαγος δηλῶσαι τὴν ἑωυτοῦ γνώ-
μην, ἄλλως μὲν οὐδαμῶς εἶχε ἄτε τῶν ὁδῶν φυλασσο-
μένων, ὁ δὲ ἐπιτεχνᾷται τοιόνδε. λαγὸν μηχανησάμενος, 15
καὶ ἀνασχίσας τούτου τὴν γαστέρα καὶ οὐδὲν ἀποτίλας,

ὥς δὲ εἶχε, οὕτω ἐσέθηκε βιβλίον, γράψας τά οἱ ἐδόκεε· ἀποβράβησας δὲ τοῦ λαγοῦ τὴν γαστέρα, καὶ δίκτυα δούς ἅτε θηρευτῇ τῶν οἰκετέων τῷ πιστοτάτῳ, ἀπέστειλε ἐς
 20 τοὺς Πέρσας, ἐντειλάμενός οἱ ἀπὸ γλώσσης, διδόντα τὸν λαγὸν Κύρῳ ἐπειπεῖν αὐτοχειρὶ μιν διελεῖν καὶ μηδὲνα οἱ ταῦτα ποιεῖντι παρῆναι.

124. Ταῦτά τε δὴ ὦν ἐπιτελέα ἐγίνετο, καὶ ὁ Κύρος παραλαβὼν τὸν λαγὸν ἀνέσχισε. εὐρὼν δὲ ἐν αὐτῷ τὸ βιβλίον ἐνεδὺ λαβὼν ἐπελέγετο. τὰ δὲ γράμματα ἔλεγε τάδε· Ὡ παῖ Καμβύσεω, σὲ γὰρ θεοὶ ἐπορέωσι· οὐ
 5 γὰρ ἄν κοτε ἐς τοσοῦτον τύχης ἀπῖκεν· σύ νυν Ἀστυάγεα τὸν σεωυτοῦ φονέα τίσαι. κατὰ μὲν γὰρ τὴν τούτου προθυμίην τέθνηκας, τὸ δὲ κατὰ θεοῦς τε καὶ ἐμὲ περίεις. τά σε καὶ πάλαι δοκέω πάντα ἐκμεμαθηκέναι, σέο τε αὐτοῦ πέρι, ὥς ἐπρήχθη, καὶ οἶα ἐγὼ ὑπὸ Ἀστυάγεος
 10 πέπουθα, ὅτι σε οὐκ ἀπέκτεινα, ἀλλὰ ἔδωκα τῷ βουκόλῳ. σύ νυν, ἣν βούλῃ ἐμοὶ πείθεσθαι, τῆσπερ Ἀστυάγης ἄρχει χώρης, ταύτης ἀπάσης ἄρξεις. Πέρσας γὰρ ἀναπείσας ἀπίστασθαι στρατηλάτее ἐπὶ Μήδους· καὶ ἣν τε ἐγὼ ὑπὸ Ἀστυάγεω ἀποδεχθῶ στρατηγὸς ἀντὶα
 15 σεῦ, ἔστι τοι τὰ σὺ βούλει, ἣν τε τῶν τις δοκίμων ἄλλος Μήδων· πρῶτοι γὰρ οὗτοι ἀποστάντες ἀπ' ἐκείνου καὶ γενόμενοι πρὸς σέο Ἀστυάγεα καταιρέειν πειρήσονται. ὥς ὦν ἐτοίμου τοῦ γε ἐνθάδε ἑόντος, ποίειε ταῦτα, καὶ ποίειε κατὰ τάχος.

125. Ἀκούσας ταῦτα ὁ Κύρος ἐφρόντιζε ὅτεω τρόπῳ σοφωτάτῳ Πέρσας ἀναπείσει ἀπίστασθαι, φροντίζων δὲ εὕρισκέ τε ταῦτα καιριώτατα εἶναι· ἐποίει δὴ ταῦτα. γράψας ἐς βιβλίον τὰ ἐβούλετο, ἀλήν τῶν
 5 Περσέων ἐποιήσατο, μετὰ δὲ ἀναπτύξας τὸ βιβλίον καὶ ἐπιλεγόμενος ἔφη Ἀστυάγεά μιν στρατηγὸν Περσέων ἀποδεικνύναι. Νῦν, ἔφη τε λέγων, ὦ Πέρσαι, προαγορεύω ὑμῖν παρῆναι ἕκαστον ἔχοντα δρέπανον. Κύρος μὲν ταῦτα προηγόρευσε. ἔστι δὲ Περσέων συχνὰ γένεα,

καὶ τὰ μὲν αὐτῶν ὁ Κῦρος συνάλισε καὶ ἀνέπεισε ἀπὸ 10
στασθαι ἀπὸ Μήδων. ἔστι δὲ τάδε, ἐξ ὧν ὅλλοι πάν-
τες ἀρτέεται Πέρσαι, Πασαργάδαι, Μαράφιοι, Μά-
σπιοι· τούτων Πασαργάδαι εἰσὶ ἄριστοι, ἐν τοῖσι καὶ
'Αχαιμενίδαι εἰσὶ φρήτρη, ἔνθεν οἱ βασιλεῖς οἱ Περ-
σεῖδαι γεγόνασιν. ἄλλοι δὲ Πέρσαι εἰσὶ οἷδε, Πανθια- 15
λαῖοι, Δηρουσιαῖοι, Γερμάνιοι. οὗτοι μὲν πάντες ἀροτῆ-
ρές εἰσι, οἱ δὲ ἄλλοι νομάδες, Δάοι, Μάρδοι, Δροπικοί,
Σαγάρτιοι.

126. Ὡς δὲ παρήσαν ἅπαντες ἔχοντες τὸ προειρη-
μένον, ἐνθαῦτα ὁ Κῦρος (ἦν γάρ τις χώρος τῆς Περσικῆς
ἀκανθώδης ὅσον τε ἐπὶ ὀκτωκαίδεκα σταδίου ἢ εἴκοσι
πάντῃ) τοῦτόν σφι τὸν χώρον προεῖπε ἐξημερῶσαι ἐν
ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν Περσέων τὸν προκείμενον 5
ἄεθλον, δευτερά σφι προεῖπε ἐς τὴν ὑστεραίην παρεῖναι
λελουμένους. ἐν δὲ τούτῳ τά τε αἰπόλια καὶ τὰς ποίμνας
καὶ τὰ βουκόλια ὁ Κῦρος πάντα τοῦ πατρὸς συναλίσας
ἐς τωὐτὸ ἔθνε καὶ παρεσκεύαζε ὡς δεξόμενος τῶν Περ-
σέων τὸν στρατόν, πρὸς δὲ οἴνῳ τε καὶ σιτίοισι ὡς ἐπι- 10
τηδεωτάτοισι. ἀπικομένους δὲ τῇ ὑστεραίῃ τοὺς Πέρσας
κατακλίνας ἐς λειμῶνα εὐώχεε. ἐπεὶ τε δὲ ἀπὸ δειπνου
ἦσαν, εἵρετό σφας ὁ Κῦρος, κότερα τὰ τῇ προτεραίῃ
εἶχον ἢ τὰ παρεόντα σφι εἶη αἰρετώτερα. οἱ δὲ ἔφασαν
πολλὸν εἶναι αὐτῶν τὸ μέσον· τὴν μὲν γὰρ προτέρην 15
ἡμέρην πάντα σφι κακὰ ἔχειν, τὴν δὲ τότε παρεούσαν
πάντα ἀγαθά. παραλαβὼν δὲ τοῦτο τὸ ἔπος ὁ Κῦρος
παρεγύμνου τὸν πάντα λόγον, λέγων· Ἄνδρες Πέρσαι,
οὕτω ὑμῖν ἔχει. βουλομένοισι μὲν ἐμέο πείθεσθαι ἔστι
τάδε τε καὶ ἄλλα μυρία ἀγαθά, οὐδένα πόνον δουλο- 20
πρεπέα ἔχουσι· μὴ βουλομένοισι δὲ ἐμέο πείθεσθαι εἰσι
ὑμῖν πόνοι τῷ χθιζῶ παραπλήσιοι ἀναρίθμητοι. νῦν
ὦν ἐμέο πειθόμενοι γίνεσθε ἐλεύθεροι. αὐτὸς τε γὰρ
δοκέω θείῃ τύχῃ γεγινῶς τάδε ἐς χεῖρας ἄγεσθαι, καὶ
ὁμείας ἡγῆμαι ἄνδρας Μήδων εἶναι οὐ φαυλοτέρους οὔτε 25

τὰ ἄλλα οὔτε τὰ πολέμια. ὡς ὦν ἐχόντων ὧδε, ἀπίστα-
σθε ἀπ' Ἀστυάγω τὴν ταχίστην.

127. Πέρσαι μὲν νυν προστάτεω ἐπιλαβόμενοι
ἄσμενοι ἐλευθεροῦντο, καὶ πάλαι δεινὸν ποιούμενοι ὑπὸ
Μήδων ἄρχεσθαι. Ἀστυάγης δὲ ὡς ἐπύθετο Κῦρον
πρήσσοντα ταῦτα, πέμψας ἄγγελον ἐκάλεε αὐτόν. ὁ δὲ
5 Κῦρος ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν, ὅτι πρότερον
ἤξοι παρ' ἐκείνων ἢ αὐτὸς Ἀστυάγης βουλήσεται. ἀκού-
σας δὲ ταῦτα ὁ Ἀστυάγης Μήδους τε ὥπλισε πάντας,
καὶ στρατηγὸν αὐτῶν ὥστε θεοβλαβῆς ἐὼν ἀπέδεξε
Ἀρπαγον, λήθην ποιούμενος τά μιν ἐόργεε. ὡς δ' οἱ
10 Μῆδοι στρατευσάμενοι τοῖσι Πέρσησι συνέμισγον, οἱ
μὲν τινες αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέσχον,
οἱ δὲ αὐτομόλεον πρὸς τοὺς Πέρσας, οἱ δὲ πλείστοι
ἐθελοκάκεόν τε καὶ ἔφευγον.

128. Διалуθέντος δὲ τοῦ Μηδικοῦ στρατεύματος
αἰσχυρῶς, ὡς ἐπύθετο τάχιστα ὁ Ἀστυάγης, ἔφη ἀπει-
λέων τῷ Κῦρι· Ἄλλ' οὐδ' ὡς ὁ Κῦρός γε χαιρήσει.
Τοσαῦτα εἶπας πρῶτον μὲν τῶν μάγων τοὺς ὄνειροπό-
5 λους, οἳ μιν ἀνέγνωσαν μετεῖναι τὸν Κῦρον, τούτους
ἀνεσκολόπισε, μετὰ δὲ ὥπλισε τοὺς ὑπολειφθέντας τῶν
Μήδων ἐν τῷ ἄστεϊ, νέους τε καὶ πρεσβύτας ἄνδρας.
ἐξαγαγὼν δὲ τούτους καὶ συμβαλὼν τοῖσι Πέρσησι
ἐσσώθη, καὶ αὐτὸς τε Ἀστυάγης ἐξωγήθη, καὶ τοὺς
10 ἐξήγαγε τῶν Μήδων ἀπέβαλε.

129. Ἔόντι δὲ αἰχμαλώτῳ τῷ Ἀστυάγεϊ προστάς ὁ
Ἀρπαγὸς κατέχαιρέ τε καὶ κατεκερτόμει, καὶ ἄλλα λέ-
γων ἐς αὐτὸν θυμαλγέα ἔπεα, καὶ δὴ καὶ εἵρετό μιν πρὸς
τὸ ἔωυτοῦ δείπνον, τό μιν ἐκείνος σαρξὶ τοῦ παιδὸς ἐθοί-
5 νισε, ὃ τι εἶη ἢ ἐκείνου δουλοσύνη ἀντὶ τῆς βασιληΐης.
ὁ δὲ μιν προσιδὼν ἀντείρετο εἰ ἔωυτοῦ ποιέεται τὸ Κῦ-
ρου ἔργον. Ἀρπαγὸς δὲ ἔφη, αὐτὸς γὰρ γράψαι, τὸ
πρήγμα δὴ ἔωυτοῦ δικαίως εἶναι. Ἀστυάγης δὲ μιν
ἀπέφαινε τῷ λόγῳ σκαιότατόν τε καὶ ἀδικώτατον ἔντα

πάντων ἀνθρώπων, σκαιότατον μὲν γε, εἰ παρεὼν αὐτῷ 10
 βασιλεία γενέσθαι, εἰ δὲ δι' ἑωυτοῦ γε ἐπρήχθη τὰ πα-
 ρέοντα, ἄλλω περιέθηκε τὸ κράτος, ἀδικώτατον δέ, ὅτι
 τοῦ δείπνου εἵνεκεν Μήδους κατεδούλωσε· εἰ γὰρ δὴ
 δεῖν πάντως περιθεῖναι ἄλλω τέφ τὴν βασιληίην καὶ μὴ
 αὐτὸν ἔχειν, δικαιοτέρον εἶναι Μήδων τέφ περιβαλεῖν 15
 τοῦτο τὸ ἀγαθὸν ἢ Περσέων· νῦν δὲ Μήδους μὲν ἀναι-
 τίους τούτου ἔοντας δούλους ἀντὶ δεσποτέων γεγόνε-
 ναι, Πέρσας δὲ δούλους ἔοντας τὸ πρὶν Μήδων νῦν
 γεγόνεσθαι δεσπότας.

130. Ἀστυάγης μὲν νυν βασιλεύσας ἐπ' ἔτεα πέντε
 καὶ τριήκοντα οὕτω τῆς βασιληΐης κατεπαύσθη, Μῆδοι
 δὲ ὑπέκλυψαν Πέρσῃσι διὰ τὴν τούτου πικρότητα, ἄρ-
 ξαντες τῆς ἄνω Ἑλυσ ποταμοῦ Ἀσίης ἐπ' ἔτεα τριή-
 κοντα καὶ ἑκατὸν δυὼν δέοντα, παρέξ ἢ ὅσον οἱ Σκύθαι 5
 ἦρχον. ὑστέρω μέντοι χρόνῳ μετεμέλησέ τέ σφι ταῦτα
 ποιήσασιν καὶ ἀπέστησαν ἀπὸ Δαρείου· ἀποστάντες δὲ
 ὁπίσω κατεστράφησαν μάχῃ νικηθέντες. τότε δὲ ἐπὶ
 Ἀστυάγῳ οἱ Πέρσαι τε καὶ ὁ Κῦρος ἐπαναστάντες
 τοῖσι Μῆδοισι ἦρχον τὸ ἀπὸ τούτου τῆς Ἀσίης. Ἀστυά- 10
 γεα δὲ Κῦρος κακὸν οὐδέν ἄλλο ποιήσας, εἶχε παρ'
 ἑωυτῷ, ἐς ὃ ἐτελεύτησε. οὕτω δὲ Κῦρος γενόμενός τε
 καὶ τραφεὶς ἐβασίλευσε, καὶ Κροῖσον ὕστερον τούτων
 ἄρξαντα ἀδικίᾳ κατεστρέψατο, ὥς εἴρηται μοι τὸ πρό-
 τερον. τοῦτον δὲ καταστρεφάμενος οὕτω πάσης τῆς 15
 Ἀσίης ἥρξε.

131. ΠΕΡΣΑΣ δὲ οἶδα νόμοισι τοιοῖσδε χρεωμέ-
 νους· ἀγάλματα μὲν καὶ νηοὺς καὶ βωμοὺς οὐκ ἐν νόμῳ
 ποιευμένους ἰδρύνεσθαι, ἀλλὰ καὶ τοῖσι ποιεύσι μαορίην
 ἐπιφέρουσι, ὥς μὲν ἐμοὶ δοκέειν, ὅτι οὐκ ἀνθρωποφυέας
 ἐνόμισαν τοὺς θεοὺς κατάπερ οἱ Ἕλληνες εἶναι. οἱ δὲ 5
 νομίζουσι Διὶ μὲν ἐπὶ τὰ ὑψηλότατα τῶν οὐρέων ἀνα-
 βαίνοντες θυσίας ἔρδειν, τὸν κύκλον πάντα τοῦ οὐρα-
 νοῦ Δία καλέοντες· θύουσι δὲ ἡλίῳ τε καὶ σελήνῃ καὶ

γῇ καὶ πυρὶ καὶ ὕδατι καὶ ἀνέμοισι. τούτοισι μὲν δὴ
 10 μούνουσι θύουσι ἀρχήθεν, ἐπιμεμαθήκασι δὲ καὶ τῇ
 Οὐρανίῃ θύειν, παρά τε Ἀσσυρίων μαθόντες καὶ Ἀρα-
 βίων. καλέουσι δὲ Ἀσσύριοι τὴν Ἀφροδίτην Μύλιττα,
 Ἀράβιοι δὲ Ἀλιττα, Πέρσαι δὲ Μίτραν.

132. Θυσίῃ δὲ τοῖσι Πέρσησι περὶ τοὺς εἰρημένους
 θεοὺς ἤδε κατέστηκε. οὔτε βωμοὺς ποιεῦνται, οὔτε πῦρ
 ἀνακαίουσι μέλλοντες θύειν· οὐ σπονδὴν χρέωνται, οὐκὶ
 5 ~~κὺλφ~~, οὐ ~~στέμμασι~~, οὐκὶ οὐλῇσι. τῶν δὲ ὡς ἐκάστῳ θύειν
 θέλει, ἐς χώρον καθαρὸν ἀγαγὼν τὸ κτήνος καλέει τὸν
 θεόν, ἐστεφανωμένος τὸν τιάραν μυρσίῃ μάλιστα. ἑω-
 τῷ μὲν δὴ τῷ θύοντι ἰδίῃ μούνῳ οὐ οἱ ἐγγίνεται ἀρά-
 σθαι ἀγαθὰ· ὁ δὲ πᾶσι τοῖσι Πέρσησι κατεύχεται εὖ
 γίνεσθαι καὶ τῷ βασιλεῖ· ἐν γὰρ δὴ τοῖσι ἅπασιν Πέρ-
 10 σησι καὶ αὐτὸς γίνεται. ἐπεὰν δὲ διαμιστύλας κατὰ
 μέρεα τὸ ἱρήϊον ἐψήσῃ τὰ κρέα, ὑποπάσας ποιήν ὡς
 ἀπαλωτάτην, μάλιστα δὲ τὸ τρίφυλλον, ἐπὶ ταύτης ἔθηκε
 ὦν πάντα τὰ κρέα. διαθέντος δὲ αὐτοῦ μάγος ἀνὴρ
 παρεστὼς ἐπαίδει θεογονίην, οἴην δὴ ἐκεῖνοι λέγουσι
 15 εἶναι τὴν ἐπαιοιδήν· ἄνευ γὰρ δὴ μάγου οὐ σφί νόμος
 ἐστὶ θυσίας ποιέεσθαι. ἐπισχὼν δὲ ὀλίγον χρόνον, ἀπο-
 φέρεται ὁ θύσας τὰ κρέα, καὶ χρᾶται ὅ τι μιν ὁ λόγος
 αἰρέει.

133. Ἡμέρην δὲ ἀπασέων μάλιστα ἐκείνην τιμᾶν
 νομίζουσι τῇ ἑκάστος ἐγένετο. ἐν ταύτῃ δὲ πλέω δαῖτα
 τῶν ἄλλων δικαιοῦσι προτίθεσθαι· ἐν τῇ οἱ εὐδαίμονες
 αὐτῶν βούν καὶ ἵππον καὶ κάμηλον καὶ ὄνον προτιθέα-
 5 ται ὄλους ὀπτοὺς ἐν καμίνουσι, οἱ δὲ πένητες αὐτῶν τὰ
 λεπτὰ τῶν προβάτων προτιθέαται. σίτοισι δὲ ὀλίγοις
 χρέωνται, ἐπιφορήμασι δὲ πολλοῖσι καὶ οὐκ ἄλέσι· καὶ
 διὰ τοῦτό φασι Πέρσαι τοὺς Ἕλληνας σιτεομένους πει-
 νῶντας παύεσθαι, ὅτι σφί ἀπὸ δείπνου παραφορέεται
 10 οὐδὲν λόγου ἄξιον· εἰ δέ τι παραφέροιτο, ἐσθίοντας ἂν
 οὐ παύεσθαι. οἶνῳ δὲ κάρτα προσκείται, καὶ σφί οὐκ

ἐμέσαι ἔξεστι, οὐκὶ οὐρήσαι ἀντίον ἄλλον. ταῦτα μέν
 νυν οὕτω φυλάσσεται, μεθυσκόμενοι δὲ ἐώθασι βου-
 λεύεσθαι τὰ σπουδαιέστατα τῶν πρηγμάτων. τὸ δ' ἂν
 ἄδη σφι βουλευομένοισι, τοῦτο τῇ ὑστεραίῃ νήφουσι 15
 προτιθεῖ ὁ στέγαρχος, ἐν τοῦ ἂν ἐόντες βουλεύονται·
 καὶ ἦν μὲν ἄδη καὶ νήφουσι, χρέωνται αὐτῷ, ἦν δὲ μὴ
 ἄδη, μετιείσι. τὰ δ' ἂν νήφοντες προβουλεύσωνται, με-
 θυσκόμενοι ἐπιδιαγινώσκουσι.

134. Ἐντυγχάνοντες δ' ἀλλήλοισι ἐν τῇσι ὁδοῖσι,
 τῷδε ἂν τις διαγνοίῃ εἰ ὁμοιοὶ εἰσι οἱ συντυγχάνοντες·
 ἀντὶ γὰρ τοῦ προσαγορεύειν ἀλλήλους φιλέουσι τοῖσι
 στόμασι, ἦν δὲ ἥ οὐτερος ὑποδέεστος ὀλίγῳ, τὰς πα-
 ρειὰς φιλέονται· ἦν δὲ πολλῷ ἥ οὐτερος ἀγενέστερος, 5
 προσπίπτων προσκυνεῖ τὸν ἕτερον. τιμῶσι δὲ ἐκ πάν-
 των τοὺς ἄγχιστα ἑωυτῶν οἰκέοντας μετὰ γε ἑωυτούς,
 δεύτερα δὲ τοὺς δευτέρους· μετὰ δὲ κατὰ λόγον προβαί-
 νοντες τιμῶσι· ἥκιστα δὲ τοὺς ἑωυτῶν ἐκαστάτῳ οἰκη-
 μένους ἐν τιμῇ ἄγονται, νομίζοντες ἑωυτοὺς εἶναι ἀν- 10
 θρώπων μακρῷ τὰ πάντα ἀρίστους, τοὺς δὲ ἄλλους κα-
 τὰ λόγον τὸν λεγόμενον τῆς ἀρετῆς ἀντέχεσθαι, τοὺς δὲ
 ἐκαστάτῳ οἰκέοντας ἀπὸ ἑωυτῶν κακίστους εἶναι. ἐπὶ
 δὲ Μῆδων ἀρχόντων καὶ ἦρχε τὰ ἔθνεα ἀλλήλων, συνα-
 πάντων μὲν Μῆδοι καὶ τῶν ἄγχιστα οἰκούντων σφίσι, 15
 οὗτοι δὲ καὶ τῶν ὁμόρων, οἱ δὲ μάλα τῶν ἐχομένων.
 κατὰ τὸν αὐτὸν δὲ λόγον καὶ οἱ Πέρσαι τιμῶσι· προέ-
 βαινε γὰρ δὴ τὸ ἔθνος ἄρχον τε καὶ ἐπιτροπεῦον.

135. Ξεινικὰ δὲ νόμαια Πέρσαι προσίενται ἀνδρῶν
 μάλιστα. καὶ γὰρ δὴ τὴν Μηδικὴν ἐσθήτα νομίσαντες
 τῆς ἑωυτῶν εἶναι καλλίῳ φορέουσι, καὶ ἐς τοὺς πολέ-
 μους τοὺς Αἰγυπτίους θώρηκας· καὶ εὐπαθείας τε παν-
 τοδαπὰς πυνθανόμενοι ἐπιτηδεύουσι, καὶ δὴ καὶ ἀπ' 5
 Ἑλλήνων μαθόντες παισὶ μίσγονται. γαμέουσι δ' ἕκα-
 στος αὐτῶν πολλὰς μὲν κουριδίας γυναῖκας, πολλῷ δ'
 ἔτι πλεῦνας παλλακὰς κτῶνται.

136. Ἀνδραγαθίῃ δ' αὕτη ἀποδέδεκται μετὰ τὸ μά-
 χεσθαι εἶναι ἀγαθόν, ὃς ἂν πολλοὺς ἀποδέξῃ παῖδας.
 τῷ δὲ τοὺς πλείστους ἀποδεικνύντι δῶρα ἐκπέμπει ὁ
 βασιλεὺς ἀνὰ πᾶν ἔτος. τὸ πολλὸν δ' ἡγάται ἰσχυρόν
 5 εἶναι. παιδεύουσι δὲ τοὺς παῖδας, ἀπὸ πενταέτεος ἀρ-
 ξάμενοι μέχρι εἰκοσαέτεος, τρία μούνα, ἵππεύειν καὶ
 τοξεύειν καὶ ἀληθίζεσθαι. πρὶν δὲ ἢ πενταέτης γένηται,
 οὐκ ἀπικνέεται ἐς ὕψιν τῷ πατρί, ἀλλὰ παρὰ τῇσι γυ-
 ναιξὶ δίαίτῃν ἔχει. τοῦδε δὲ εἵνεκα τοῦτο οὕτω ποιεῖται,
 10 ἵνα ἦν ἀποθάνῃ τρεφόμενος, μηδεμίαν ἄσπην τῷ πατρὶ
 προσβάλλῃ.

137. Αἰνέω μὲν νυν τόνδε τὸν νόμον, αἰνέω δὲ καὶ
 τόνδε, τὸ μὴ μῆς αἰτίῃς εἵνεκα μήτε αὐτὸν τὸν βασιλέα
 μηδένα φονεῦειν, μήτε τῶν ἄλλων Περσέων μηδένα τῶν
 ἑωυτοῦ οἰκετῶν ἐπὶ μῇ αἰτίῃ ἀνήκεστον πάθος ἔρδειν·
 5 ἀλλὰ λογισάμενος ἦν εὐρίσκη πλέω τε καὶ μέζω τὰ ἀδι-
 κήματα ἔοντα τῶν ὑπουργημάτων, οὕτω τῷ θυμῷ χρᾶ-
 ται. ἀποκτείνει δὲ οὐδένα κω λέγουσι τὸν ἑωυτοῦ πα-
 τέρα οὐδὲ μητέρα, ἀλλὰ ὁκόσα ἤδη τοιαῦτα ἐγένετο,
 πᾶσαν ἀνάγκην φασὶ ἀναζητεόμενα ταῦτα ἀνευρεθῆναι
 10 ἢτοι ὑποβολιμαῖα ἔοντα ἢ μοιχίδια· οὐ γὰρ δὴ φασὶ
 οἶκος εἶναι τὸν γε ἀληθῶς τοκέα ὑπὸ τοῦ ἑωυτοῦ παι-
 δὸς ἀποθνήσκειν.

138. Ἄσφα δὲ σφι ποιεῖν οὐκ ἔξεστι, ταῦτα οὐδὲ
 λέγειν ἔξεστι. αἰσχιστον δὲ αὐτοῖσι τὸ ψεύδεσθαι νενό-
 μισται, δεύτερα δὲ τὸ ὀφείλειν χρέος, πολλῶν μὲν καὶ
 ἄλλων εἵνεκα, μάλιστα δὲ ἀναγκαίην φασὶ εἶναι τὸν
 5 ὀφείλοντα καί τι ψεύδος λέγειν. ὃς ἂν δὲ τῶν ἀστῶν
 λέπρην ἢ λεύκην ἔχῃ, ἐς πόλιν οὗτος οὐ κατέρχεται, οὐδὲ
 συμμίσγεται τοῖσι ἄλλοισι Πέρσησι. φασὶ δέ μιν ἐς τὸν
 ἥλιον ἀμαρτόντα τι ταῦτα ἔχειν. ξεῖνον δὲ πάντα τὸν
 λαμβανόμενον ὑπὸ τούτων [πολλοὶ] ἐξελαύνουσι ἐκ τῆς
 10 χώρας καὶ τὰς λευκὰς περιστεράς, τὴν αὐτὴν αἰτίην
 ἐπιφέρουντες. ἐς ποταμὸν δὲ οὔτε ἐνουρέουσι οὔτε ἐμπτύ-

ουσι, οὐ χεῖρας ἐναπονίζονται, οὐδὲ ἄλλον οὐδένα περιο-
ρέωσι, ἀλλὰ σέβονται ποταμούς μάλιστα.

139. Καὶ τότε ἄλλο σφι ὧδε συμπέπτωκε γίνεσθαι,
τὸ Πέρσας μὲν αὐτοὺς λέληθε, ἡμέας μέντοι οὐ· τὰ οὐ-
νόματά σφι ἔοντα ὁμοῖα τοῖσι σώμασι καὶ τῇ μεγαλο-
πρεπείῃ τελευτῶσι πάντα ἐς τωὐτὸ γράμμα, τὸ Δωριέες
μὲν σὰν καλέουσι, Ἴωνες δὲ σίγμα. ἐς τοῦτο διζήμενος 5
εὐρήσεις τελευτῶντα τῶν Περσέων τὰ οὐνόματα, οὐ τὰ
μὲν τὰ δ' οὐ, ἀλλὰ πάντα ὁμοίως.

140. Ταῦτα μὲν ἀτρεκέως ἔχω περὶ αὐτῶν εἰδὼς εἰ-
πεῖν· τάδε μέντοι ὡς κρυπτόμενα λέγεται καὶ οὐ σαφη-
νέως περὶ τοῦ ἀποθανόντος, ὡς οὐ πρότερον θάπτεται
ἀνδρὸς Πέρσεω ὁ νέκυς, πρὶν ἂν ὑπ' ὄρνιθος ἢ κυνὸς
ἐλκυσθῇναι. μάγους μὲν γὰρ ἀτρεκέως οἶδα ταῦτα ποιέ- 5
οντας· ἐμφανέως γὰρ δὴ ποιεῖνσι. κατακηρώσαντες δὴ
ὦν τὸν νέκυν Πέρσαι γῇ κρύπτουσι. μάγοι δὲ κεχωρί-
δεται πολλὸν τῶν τε ἄλλων ἀνθρώπων καὶ τῶν ἐν Αἰ-
γύπτῳ ἱρέων· οἱ μὲν γὰρ ἀγνεύουσι ἔμφυχον μηδε-
κτείνειν, εἰ μὴ ὅσα θύουσι· οἱ δὲ δὴ μάγοι αὐτοχειρίῃ 10
πάντα πλὴν κυνὸς καὶ ἀνθρώπου κτείνουσι, καὶ ἀγώνι-
σμα τοῦτο μέγα ποιεῖνται, κτείνοντες ὁμοίως μύρμηκας
τε καὶ ὄφεις καὶ τὰλλα ἔρπετά καὶ πετεινά. καὶ ἀμφὶ
μὲν τῷ νόμῳ τούτῳ ἐχέτω, ὡς καὶ ἀρχὴν ἐνομίσθη,
ἄνειμι δὲ ἐπὶ τὸν πρότερον λόγον. 15

153. * * * Μετὰ ταῦτα ἐπιτρέψας τὰς μὲν
Σάρδις Ταβάλῳ, ἀνδρὶ Πέρσῃ, τὸν δὲ χρυσὸν τὸν τε
Κροίσου καὶ τὸν τῶν ἄλλων Λυδῶν Πακτύῃ, ἀνδρὶ
Λυδῷ, κομίζειν, ἀπήλαυε αὐτὸς ἐς Ἀγβάτανα, Κροί-
σόν τε ἅμα ἀγόμενος καὶ τοὺς Ἴωνας ἐν οὐδενὶ λόγῳ 5
ποιησάμενος τὴν πρώτην εἶναι. ἥ τε γὰρ Βαβυλῶν οἱ
ἦν ἐμπόδιος καὶ τὸ Βάκτριον ἔθνος καὶ Σάκαι τε καὶ
Αἰγύπτιοι, ἐπ' οὓς ἐπείχέ τε στρατηλατέειν αὐτός, ἐπὶ
δὲ Ἴωνας ἄλλον πέμπειν στρατηγόν.

154. Ὡς δὲ ἀπήλασε ὁ Κῦρος ἐκ τῶν Σαρδίων, τοὺς

Λυδοὺς ἀπέστησε ὁ Πακτύης ἀπὸ τε Ταβάλου καὶ Κύρου, καταβάς δὲ ἐπὶ θάλασσαν, ἅτε τὸν χρυσοῦν ἔχων πάντα τὸν ἐκ τῶν Σαρδίων, ἐπικούρους τε ἐμισθοῦτο 5 καὶ τοὺς ἐπιθαλασσίους ἀνθρώπους ἔπειθε σὺν ἑωυτῷ στρατεῦσθαι. Δείσας δὲ ἐπὶ τὰς Σάρδεις ἐπολιόρκει Τάβαλον ἀπεργμένον ἐν τῇ ἀκροπόλει.

155. Πυθόμενος δὲ κατ' ὁδὸν ταῦτα ὁ Κύρος εἶπε πρὸς Κροῖσον τάδε· Κροῖσε, τί ἔσται τὸ τέλος τῶν γινομένων τούτων ἐμοί; οὐ παύσονται Λυδοί, ὥς οἰκασί, πρήγματα παρέχοντες καὶ αὐτοὶ ἔχοντες. φροντίξω μὴ 5 ἄριστον ἢ ἐξανδράποδίσασθαι σφέας. ὁμοίως γάρ μοι νῦν γε φαίνομαι πεποιηκέναι, ὥς εἴ τις πατέρα ἀποκτείνας τῶν παίδων αὐτοῦ φεῖσταιτο. ὥς δὲ καὶ ἐγὼ Λυδῶν τὸν μὲν πλέον τι ἢ πατέρα ἔοντα σὲ λαβὼν ἄγω, αὐτοῖσι δὲ Λυδοῖσι τὴν πόλιν παρέδωκα, καὶ ἔπειτα, θυμμάζω, 10 εἴ μοι ἀπεστᾶσι; Ὁ μὲν δὴ τάπερ ἐνόεε ἔλεγε, ὁ δ' ἀμείβετο τοῖσδε, δείσας μὴ ἀναστάτους ποιήσῃ τὰς Σάρδεις· Ὡ βασιλεῦ, τὰ μὲν οἰκῶτα εἴρηκας, σὺ μέντοι μὴ πάντα θυμῷ χρέω, μηδὲ πόλιν ἀρχαίην ἐξανάστησής, ἀναμάρτητον ἐοῦσαν καὶ τῶν πρότερον καὶ τῶν νῦν 15 ἐστεώτων. τὰ μὲν γὰρ πρότερον ἐγὼ τε ἔπρηξα, καὶ ἐγὼ ἐμῇ κεφαλῇ ἀναμάξας φέρω· τὰ δὲ νῦν παρεόντα Πακτύης γάρ ἐστι ὁ ἀδικέων, τῷ σὺν ἐπέτρεψας Σάρδεις, οὗτος δότω τοι δίκην. Λυδοῖσι δὲ συγγνώμην ἔχων τάδε αὐτοῖσι ἐπὶτάξον, ὥς μήτε ἀποστέωσι μήτε δεινοί τοι 20 ἔωσι. Ἄπειπε μὲν σφι πέμψας ὅπλα ἀρήϊα μὴ ἐκτῆσθαι, κέλευε δὲ σφέας κιθωνάς τε ὑποδύνειν τοῖσι εἵμασι καὶ κοθόρνους ὑποδέεσθαι, πρόειπε δ' αὐτοῖσι καθαρίζειν τε καὶ ψάλλειν καὶ καπηλεύειν τοὺς παῖδας. καὶ ταχέως σφέας, ὦ βασιλεῦ, γυναῖκας ἀντ' ἀνδρῶν ὄψεαι γεγονό- 25 τας, ὥστε οὐδὲν δεινοί τοι ἔσονται μὴ ἀποστέωσι.

156. Κροῖτος μὲν δὴ ταῦτά οἱ ὑπετίθετο, αἰρετώτερα ταῦτα εὐρίσκων Λυδοῖσι ἢ ἀνδραποδισθέντας πρηθῆναι σφέας, ἐπιστάμενος ὅτι, ἢν μὴ ἀξιοχρεῶν πρόφασιν

πρότεινῃ, οὐκ ἀναπείσει μιν μεταβουλεύσασθαι, ἀρρῶ-
 δέων δὲ μὴ καὶ ὕστερόν κοτε οἱ Λυδοί, ἦν τὸ παρεὸν 5
 ὑπεκδράμωσι, ἀποστάντες ἀπὸ τῶν Περσέων ἀπόλων-
 ται. Κῦρος δὲ ἥσθεις τῇ ὑπόθῃ καὶ ὑπὲς τῆς ὀργῆς,
 ἔφη οἱ πείθεσθαι. καλέσας δὲ Μαζάρεα, ἄνδρα Μήδων,
 ταῦτά οἱ ἐνετείλατο προειπεῖν Λυδοῖσι τὰ ὃ Κροῖσος
 ὑπέτιθέτο, καὶ πρὸς ἐξανδραποδίσασθαι τοὺς ἄλλους 10
 πάντας οἱ μετὰ Λυδῶν ἐπὶ Σάρδις ἐστρατεύσαντο, αὐ-
 τὸν δὲ Πακτύην πάντως ζῶοντα ἀγαγεῖν παρ' ἐωυτὸν.

157. Ὁ μὲν δὴ ταῦτα ἐκ τῆς ὁδοῦ ἐντειλάμενος ἀπή-
 λαυνε ἐς ἧθα τὰ Περσέων, Πακτύης δὲ πυθάμενος ἀγχού
 εἶναι στρατὸν ἐπ' ἐωυτὸν ἰόντα, δέισας ὄχετο φεύγων ἐς
 Κύμην. * * *

161. Χῖοι μὲν νυν Πακτύην ἐξέδοσαν, Μαζάρης δὲ
 μετὰ ταῦτα ἐστρατεύετο ἐπὶ τοὺς συμπολιόρκησαντας
 Τάβαλον, καὶ τοῦτο μὲν Πριηνέας ἐξηνδραποδίσατο,
 τοῦτο δὲ Μαϊάνδρου πεδίον πᾶν ἐπέδραμε ληΐην ποιεύ-
 μενος τῷ στρατῷ, Μαγνησίην δὲ ὡσαύτως. μετὰ δὲ 5
 ταῦτα αὐτίκα νούσῳ τελευτᾷ.

162. Ἀποθανόντος δὲ τούτου Ἀρπαγος κατέβη διά-
 δοχος τῆς στρατηγίης, γένος καὶ αὐτὸς ἐὼν Μήδος, τὸν
 ὃ Μήδων βασιλεὺς Ἀστυάγης ἀνὸ μὲν τραπέζῃ ἔδαισε,
 ὃ τῷ Κύρῳ τὴν βασιληΐην συγκατεργασάμενος. οὗ-
 τος ὡνὴρ τότε ὑπὸ Κύρου στρατηγὸς ἵποδεχθεὶς, ὡς 5
 ἀπίκητο ἐς τὴν Ἰωνίην, αἶρεε τὰς πόλεις χῶμασι· ὅκως
 γὰρ τειχήρεας ποιήσειε, τὸ ἐνθεύτεν χῶματα χῶν πρὸς
 τὰ τείχεα ἐπόρθεε. πρώτη δὲ Φωκαίῃ Ἰωνίης ἐπεχείρησε.

163. Οἱ δὲ Φωκαῖες οὗτοι ναυτιλίῃσι μακρῇσι πρῶ-
 τοι Ἑλλήνων ἐχρήσαντο, καὶ τὸν τε Ἀδρίην καὶ τὴν
 Τυρσηνίην καὶ τὴν Ἰβηρίην καὶ τὸν Ταρτησσὸν οὗτοί
 εἰσι οἱ καταδέξαντες· ἐναυτίλλοντο δὲ οὐ στρογγύλῃσι
 νηυσί, ἀλλὰ πεντηκοντέροις. ἀπικόμενοι δὲ ἐς τὸν Ταρ- 5
 τησσὸν προσφιλέες ἐγένοντο τῷ βασιλεῖ τῶν Ταρτησ-
 σίων, τῷ οὖνομα μὲν ἦν Ἀργανθώνιος, ἐτυράννευσε δὲ

Ταρτησσοῦ ὀγδώκοντα ἔτεα, ἐβίωσε δὲ τὰ πάντα εἴκοσι καὶ ἑκατόν. τούτῳ δὴ τῷ ἀνδρὶ προσφιλέες οἱ Φωκαῖές
 10 οὕτω δὴ τι ἐγένοντο, ὥς τὰ μὲν πρῶτά σφεας ἐκλιπόντας
 Ἰωνίην ἐκέλευε τῆς ἑαυτοῦ χώρας οἰκῆσαι ὅκου βούλον-
 ται, μετὰ δέ, ὥς τοῦτό γε οὐκ ἔπειθε τοὺς Φωκαῖας, ὁ
 δὲ πυθόμενος τὸν Μῆδον παρ' αὐτῶν ὡς αὔξοιτο, ἐδίδου
 σφι χρήματα τεῖχος περιβαλέσθαι τὴν πόλιν. ἐδίδου
 15 δὲ ἀφειδέως· καὶ γὰρ καὶ ἡ περίοδος τοῦ τεύχεος οὐκ
 ὀλίγοι στάδιοί εἰσι, τοῦτο δὲ πᾶν λίθων μεγάλων καὶ εὖ
 συναρμοσμένων.

164. Τὸ μὲν δὴ τεῖχος τοῖσι Φωκαεῦσι τρόπῳ τοιῷδε
 ἐξεποιήθη· ὁ δὲ Ἀρπαγος ὡς ἐπήλασε τὴν στρατιήν,
 ἐπολιόρκεε αὐτούς, προῖσχύμενος ἔπεα ὧς οἱ καταχρᾶ
 εἰ βούλονται Φωκαῖες προμαχεῶνα ἓνα μῶνον τοῦ
 5 τεύχεος ἐρεῖψαι καὶ οἴκημα ἐν κατιρῶσαι. οἱ δὲ Φω-
 καῖες, περιημεκτέοντες τῇ δουλοσύνῃ, ἔφασαν θέλειν
 βουλευσασθαι ἡμέρην μίαν καὶ ἔπειτα ὑποκρινέεσθαι·
 ἐν ᾗ δὲ βουλεύονται αὐτοί, ἀπαγαγεῖν ἐκείνους ἐκέλευον
 τὴν στρατιὴν ἀπὸ τοῦ τεύχεος. ὁ δ' Ἀρπαγος ἔφη εἰδέ-
 10 ναι μὲν εὖ τὰ ἐκείνοι μέλλοιεν ποιεῖν, ὅμως δὲ σφι πα-
 ριέναι βουλευσασθαι. ἐν ᾗ ὦν ὁ Ἀρπαγος ἀπὸ τοῦ τεύ-
 χεος ἀπήγαγε τὴν στρατιήν, οἱ Φωκαῖες ἐν τούτῳ κα-
 τασπάσαντες τὰς πεντηκοντέρους, ἐσθέμενοι τέκνα καὶ
 γυναῖκας καὶ ἑπιπλά πάντα, πρὸς δὲ καὶ τὰ ἀγάλματα
 15 τὰ ἐκ τῶν ἱρῶν καὶ τὰ ἄλλα ἀναθήματα, χωρὶς ὅ τι
 χαλκὸς ἢ λίθος ἢ γραφὴ ἦν, τὰ δὲ ἄλλα πάντα ἐσθέντες
 καὶ αὐτοὶ ἐσβάντες ἔπλεον ἐπὶ Χίου. τὴν δὲ Φωκαίην
 ἐρημωθεῖσαν ἀνδρῶν ἔσχον οἱ Πέρσαι.

165. Οἱ δὲ Φωκαῖες, ἐπεὶ τέ σφι Χίοι τὰς νήσους
 Οἰνούσσας καλεόμενας οὐκ ἐβούλοντο ὠνεομένοισι πω-
 λέειν, δειμαίνοντες, μὴ αἱ μὲν ἐμπόριον γένωνται, ἡ δὲ
 αὐτῶν νῆσος ἀποκληῖσθῃ τούτου εἵνεκα, πρὸς ταῦτα οἱ
 5 Φωκαῖες ἐστέλλοντο ἐς Κύρνον· ἐν γὰρ τῇ Κύρῳ εἴ-
 κοσι ἔτεσι πρότερον τούτων ἐκ θεοπροπίου ἀνεστήσαν-

το πόλιν, τῇ οὖνομα ἦν Ἀλαλίη. Ἀργανθώνιος δὲ τηνικαῦτα ἤδη τετελευτήκει. στελλόμενοι δὲ ἐπὶ τὴν Κύρνον, πρῶτα καταπλεύσαντες ἐς τὴν Φωκαίην κατεφόνευσαν τῶν Περσέων τὴν φυλακὴν, ἣ ἐφρούρεε παραδεξαμένη 10 παρὰ Ἀρπάγου τὴν πόλιν. μετὰ δέ, ὡς τοῦτό σφι ἐξέργαστο, ἐποιήσαντο ἰσχυρὰς κατάρας τῷ ὑπολειπομένῳ ἑωυτῶν τοῦ στόλου. πρὸς δὲ ταύτησι καὶ μύδρον σιδήρεον κατεπόντωσαν, καὶ ὤμοσαν, μὴ πρὶν ἐς Φωκαίην ἔξκειν πρὶν ἢ τὸν μύδρον τοῦτον ἀναφῆναι. στελλομέ- 15 νων δὲ αὐτῶν ἐπὶ τὴν Κύρνον, ὑπὲρ ἡμίσεως τῶν ἀστῶν ἔλαβε πόθος τε καὶ οἶκτος τῆς πόλιος καὶ τῶν ἡθέων τῆς χώρας, ψευδόρκιοι δὲ γενόμενοι ἀπέπλεον ὀπίσω ἐς τὴν Φωκαίην. οἳ δὲ αὐτῶν τὸ ὄρκιον ἐφύλασσαν, ἀερθέντες ἐκ τῶν Οἰνουσσέων ἔπλεον. 20

166. Ἐπεὶ τε δὲ ἐς τὴν Κύρνον ἀπίκοντο, οἴκεον κοινῇ μετὰ τῶν πρότερον ἀπικομένων ἐπ' ἕτα πέντε, καὶ ἰρὰ ἐνιδρύσαντο. καὶ ἦγον γὰρ δὴ καὶ ἔφερον τοὺς περιόλους ἅπαντας· στρατεύονται ὧν ἐπ' αὐτοὺς κοινῷ λόγῳ χρησάμενοι Τυρσηνοὶ καὶ Καρχηδόνιοι, νηυσὶ ἐκά- 5 τεροι ἐξήκοντα. οἳ δὲ Φωκαίεες πληρώσαντες καὶ αὐτοὶ τὰ πλοῖα, ἔοντα ἀριθμὸν ἐξήκοντα, ἀντίαζον ἐς τὸ Σαρδόνιον καλεόμενον πέλαγος. Συμμισγόντων δὲ τῇ ναυμαχίᾳ Καδμεΐη τις νίκη τοῖσι Φωκαεῦσι ἐγένετο· αἱ μὲν γὰρ τεσσεράκοντά σφι νῆες διεφθάρησαν, αἱ δὲ εἴ- 10 κοσι αἱ περιεῶσαι ἦσαν ἄχρηστοι· ἀπεστράφατο γὰρ τοὺς ἐμβόλους. καταπλώσαντες δὲ ἐς τὴν Ἀλαλίην ἀνέλαβον τὰ τέκνα καὶ τὰς γυναῖκας καὶ τὴν ἄλλην κτήσιν ὅσῃν οἰαί τε ἐγίνοντο αἱ νέες σφι ἄγειν, καὶ ἔπειτα ἀπέντες τὴν Κύρνον ἔπλεον ἐς Ῥήγιον. 15

167. Τῶν δὲ διαφθαρεισέων νεῶν τοὺς ἄνδρας οἳ τε Καρχηδόνιοι καὶ οἱ Τυρσηνοὶ... ἔλαχόν τε αὐτῶν πολλῶ πλείους, καὶ τούτους ἐξαγαγόντες κατέλευσαν. μετὰ δὲ Ἀγυλλαίοισι πάντα τὰ παριόντα τὸν χώρον ἐν τῷ οἱ Φωκαίεες καταλευσθέντες ἐκέατο, ἐγένετο διάστροφα καὶ 5

ἔμπηρα καὶ ἀπόπληκτα, ὁμοίως πρόβατα καὶ ὑποζύγια καὶ ἄνθρωποι. οἱ δὲ Ἀγυλλαῖοι ἐς Δελφοὺς ἔπεμπον, βουλόμενοι ἀκέσασθαι τὴν ἁμαρτάδα. ἡ δὲ Πυθίη σφέας ἐκέλευσε ποιεῖν τὰ καὶ νῦν οἱ Ἀγυλλαῖοι ἔτι ἐπιτε-
 10 λέουσι· καὶ γὰρ ἐναγίζουσιν σφιν μεγάλως, καὶ ἁγῶνα γυμνικὸν καὶ ἵππικὸν ἐπιστάσι. καὶ οὗτοι μὲν τῶν Φωκαϊέων τοιούτῳ μὶθ' διεσχρήσαντο, οἱ δὲ αὐτῶν ἐς τὸ Ῥήγιον καταφυγόντες ἐνθεύτεν ὀρμεώμενοι, ἐκτήσαντο πόλιν γῆς τῆς Οἰνωτρῆς ταύτην ἣτις νῦν Ὑέλη καλεέ-
 15 ται. ἔκτισαν δὲ ταύτην πρὸς ἀνδρὸς Προσειδωνιῆτεω μαθόντες, ὥς τὸν Κύρνον σφιν ἡ Πυθίη ἔχρησε κτίσαι ἥρων ἑόντα, ἀλλ' οὐ τὴν νῆσον. Φωκαίης μὲν νῦν πέρι τῆς ἐν Ἰωνίῃ οὕτω ἔσχε.

177. ΤΑ μὲν νῦν κάτω τῆς Ἀσίας Ἀρπαγὸς ἀνάστατα ἐποίησε, τὰ δὲ ἄνω αὐτῆς αὐτὸς, Κύρος, πᾶν ἔθνος καταστρεφόμενος καὶ οὐδὲν παριείς. τὰ μὲν νῦν αὐτῶν πλέω πᾶρήσομεν· τὰ δὲ οἱ παρέσχε πόνον τε πλείστον
 5 καὶ ἀξιαπηγητότατά ἐστι, τούτων ἐπιμνήσομαι.

178. Κύρος ἐπεὶ τε τὰ πάντα τῆς ἡπείρου ὑποχείρια ἐποίησατο, Ἀσσυρίοισι ἐπέβλετο. τῆς δὲ Ἀσσυρίης ἐστὶ μὲν κού καὶ ἄλλα πολίσματα μεγάλα πολλά, τὸ δὲ ὀνομαστότατον καὶ ἰσχυρότατον, καὶ ἔνθα σφιν
 5 Νίνου ἀναστάτου γενομένης τὰ βασιλῆα κατεστήκεε, ἣν ΒΑΒΥΛΩΝ, ἐοῦσα τοιαύτη δὴ τις πόλις. κέεται ἐν πεδίῳ μεγάλῳ, μέγαθος ἐοῦσα μέτωπον ἑκάστον εἴκοσι καὶ ἑκατὸν σταδίων, ἐούσης τετραγώνου· οὗτοι στάδιοι τῆς περιόδου τῆς πόλιος γίνονται συνάπαντες ὀγδώκοντα
 10 καὶ τετρακόσιοι. τὸ μὲν νῦν μέγαθος τοσοῦτόν ἐστι τοῦ ἄσπερος τοῦ Βαβυλωνίου, ἐκέκόσμητο δὲ ὥς οὐδὲν ἄλλο πόλισμα τῶν ἡμεῖς ἴδμεν. τάφος μὲν πρῶτά μιν βαθέα τε καὶ εὐρέα καὶ πλὴν ὕδατος περιθέει· μετὰ δὲ τεῖχος πεντήκοντα μὲν πηχέων βασιλῆων ἐὸν τὸ εὖρος, ὕψος
 15 δὲ δεκαοśίων πηχέων· ὁ δὲ βασιλῆος πῆχυς τοῦ μετρίου ἐστὶ πῆχεος μέζων τρισὶ δακτύλοισιν.)

179. Δεῖ δὴ μὲ πρὸς τούτοις ἔτι φράσαι ἵνα τε ἐκ τῆς τάφρου ἢ γῆ ἀντισιμώθῃ, καὶ τὸ τεῖχος ὄντινα τρόπον ἐργαστο. ὀρύσσοντες ἅμα τὴν τάφρον ἐπλύνθουσαν τὴν γῆν τὴν ἐκ τοῦ ὀρύγματος ἐκφερομένην, ἐλκύσαντες δὲ πλύνθους ἱκανὰς ὥπτησαν αὐτὰς ἐν καμίνοις· μετὰ δὲ τέλει χρεώμενοι ἀσφάλτῳ θερμῇ, καὶ διὰ τριήκοντα δόμων πλύνθου τάρσους καλὰ μὲν διαστοὶ βάλλοντες, ἔδειμαν πρῶτα μὲν τῆς τάφρου τὰ χεῖλα, δεύτερα δὲ αὐτὸ τὸ τεῖχος τὸν αὐτὸν τρόπον. ἐπάνω δὲ τοῦ τείχεος παρὰ τὰ ἔσχατα οἰκήματα μουνόκωλα ἔδειμαν, τετραμμένα ἐς ἄλληλα· τὸ μέσον δὲ τῶν οἰκημάτων ἔλιπον τεθρίπῳ περιέλασιν. πύλαι δὲ ἐνεστᾶσι πέριξ τοῦ τείχεος ἑκατόν, χάλκεαι πᾶσαι, καὶ σταθμοὶ τε καὶ ὑπέρθυρα ὡσαύτως. ἔστι δὲ ἄλλη πόλις ἀπέχουσα ὁκτὼ ἡμερέων ὁδὸν ἀπὸ Βαβυλώνης· Ἰς οὖνομα αὐτῇ. ἔνθα ἐστὶ ποταμὸς οὐ μέγας· Ἰς καὶ τῷ ποταμῷ τὸ οὖνομα, ἐσβάλλει δὲ οὗτος ἐς τὸν Εὐφρῆτην ποταμὸν τὸ ρέεθρον. οὗτος ὢν ὁ Ἰς ποταμὸς ἅμα τῷ ὕδατι θρόμβους ἀσφάλτου ἀναδιδόει πολλούς, ἔνθεν ἢ ἀσφαλτος ἐς τὸ ἐν Βαβυλῶνι τεῖχος ἐκομίσθη.

180. Τετείχιστο μὲν νυν ἡ Βαβυλὼν τῷ ποταμῷ τοιῷδε· ἔστι δὲ δύο φάρσες τῆς πόλεως. τὸ γὰρ μέσον αὐτῆς ποταμὸς διέργει, τῷ οὖνομά ἐστι Εὐφρῆτης· ῥέει δὲ ἐξ Ἀρμενίων, ἐὼν μέγας καὶ βαθὺς καὶ ταχύς· ἐξίει δὲ οὗτος ἐς τὴν Ἐρυθρὴν θάλασσαν. τὸ ὢν δὲ τεῖχος ἑκάτερον τοὺς ἀγκῶνας ἐς τὸν ποταμὸν ἐλήλαται· τὸ δὲ ἀπὸ τούτου αἱ ἐπικαμπαὶ παρὰ χεῖλος ἑκάτερον τοῦ ποταμοῦ αἵμασι πλύνθων ὀπτέων παρατείνει. τὸ δὲ ἄστυ αὐτό, ἐὼν πλήρες οἰκιέων τριωρόφων τε καὶ τετρωρόφων, κατατέτμηται τὰς ὁδοὺς ἰθείας, τὰς τε ἄλλας καὶ τὰς ἐπικαρσίας τὰς ἐπὶ τὸν ποταμὸν ἐχούσας. κατὰ δὲ ὢν ἐκάστην ὁδὸν ἐν τῇ αἵμασι τῇ παρὰ τὸν ποταμὸν πυλίδες ἐπήσαν, ὅσαι περ αἱ λαύραι, τοσαῦται ἀριθμόν.

ἦσαν δὲ καὶ αὐταὶ χάλκεαι, φέρουσαι καὶ αὐταὶ ἐς αὐτὸν
15 τὸν ποταμόν.

181. Τοῦτο μὲν δὴ τὸ τεῖχος θώρηξ ἐστὶ, ἕτερον
δὲ ἔσωθεν τεῖχος [περιθεῖ], οὐ πολλῷ τῷ ἀσθενέστερον
τοῦ ἐτέρου τείχεος, στεινότερον δέ. ἐν δὲ φάρσει ἑκατέρῳ
τῆς πόλιος τετείχιστο ἐν μέσῳ ἐν τῷ μὲν τὰ βασιλήϊα
5 περιβόλῳ μεγάλῳ τε καὶ ἰσχυρῷ, ἐν δὲ τῷ ἐτέρῳ Διὸς
Βήλου ἱρὸν χαλκόπυλον, καὶ ἐς ἐμὲ τοῦτο ἔτι ἑόν, δύο
σταδίων πάντῃ ἑὸν τετράγωνον. ἐν μέσῳ δὲ τοῦ ἱροῦ
πύργος στερεὸς οἰκοδόμηται, σταδίου καὶ τὸ μῆκος καὶ
τὸ εὖρος, καὶ ἐπὶ τούτῳ τῷ πύργῳ ἄλλος πύργος ἐπι-
10 βέβηκε, καὶ ἕτερος μάλα ἐπὶ τούτῳ, μέχρι οὗ ὅκτῳ πυρ-
γῶν. ἀνάβασις δὲ ἐς αὐτοὺς ἔξωθεν κύκλῳ περὶ πάντας
τοὺς πύργους ἔχουσα πεποίηται. μεσοῦντι δὲ κοῦ τῆς
ἀναβάσιός ἐστι καταγωγὴ τε καὶ θῶκοι ἀμπαυστήριοι,
ἐν τοῖσι κατίζοντες ἀμπαύονται οἱ ἀναβαίνοντες. ἐν δὲ
15 τῷ τελευταίῳ πύργῳ νηὸς ἔπεστι μέγας. ἐν δὲ τῷ νηῷ
κλίνη μεγάλη κέεται εὖ ἐστρωμένη, καὶ οἱ τράπεζα πα-
ρακέεται χρυσέη. ἄγαλμα δὲ οὐκ ἔνι οὐδὲν αὐτόθι ἐνι-
δρυμένον, οὐδὲ νύκτα οὐδεὶς ἐναυλίζεται ἀνθρώπων, ὅτι
μὴ γυνὴ μούνη τῶν ἐπιχωρίων, τὴν ἂν ὁ θεὸς ἔληται ἐκ
20 πασέων, ὡς λέγουσι οἱ Χалδαῖοι ἑόντες ἱρέες τούτου τοῦ
θεοῦ.

182. Φασὶ δὲ οἱ αὐτοὶ οὔτοι, ἐμοὶ μὲν οὐ πιστὰ λέ-
γοντες, τὸν θεὸν αὐτὸν φοιτᾶν τε ἐς τὸν νηὸν καὶ ἀμ-
παύεσθαι ἐπὶ τῆς κλίνης, κατάπερ ἐν Θήβῃσι τῇσι
Αἰγυπτίῃσι κατὰ τὸν αὐτὸν τρόπον, ὡς λέγουσι οἱ Αἰ-
5 γύπτιοι. καὶ γὰρ δὴ ἐκεῖθι κοιμᾶται ἐν τῷ τοῦ Διὸς τοῦ
Θηβαίεος γυνή, ἀμφότεραι δὲ αὐταὶ λέγονται ἀνδρῶν
οὐδαμῶν ἐς ὁμίλῃν φοιτᾶν. καὶ κατάπερ ἐν Πατάροισι
τῆς Λυκίης ἡ πρόμαντις τοῦ θεοῦ, ἐπεὰν γένηται. οὐ
γὰρ ὦν αἰεὶ ἐστι χρηστήριον αὐτόθι. ἐπεὰν δὲ γένηται,
10 τότε ὦν συγκατακληῖται τὰς νύκτας ἔσω ἐν τῷ νηῷ.

183. Ἔστι δὲ τοῦ ἐν Βαβυλῶνι ἱεροῦ καὶ ἄλλος κάτω νηὸς, ἐνθα ἄγαλμα μέγα τοῦ Διὸς ἐνι κατήμενον χρύσεον, καὶ οἱ τράπεζα μεγάλη παρακέεται χρυσέη, καὶ τὸ βάθρον οἱ καὶ ὁ θρόνος χρυσεὸς ἐστι· καὶ ὡς ἔλεγοι οἱ Χαλδαῖοι, ταλάντων ὀκτακοσίων χρυσίου πεποιήται 5 ταῦτα. ἔξω δὲ τοῦ νηοῦ βωμός ἐστι χρύσεος. ἔστι δὲ καὶ ἄλλος βωμός μέγας, ὅπου θύεται τὰ τέλεα τῶν προβάτων· ἐπὶ γὰρ τοῦ χρυσεοῦ βωμοῦ οὐκ ἔξεστι θύειν ὅτι μὴ γαλαθηνὰ μούνα. ἐπὶ δὲ τοῦ μέζονος βωμοῦ καὶ καταγίζουσι λιβανωτοῦ χίλια τάλαντα ἔτεος ἑκάστου οἱ 10 Χαλδαῖοι τότε ἐπεὰν τὴν ὀρθὴν ἄγωσι τῷ θεῷ τούτῳ. ἦν δὲ ἐν τῷ τεμένει τούτῳ ἔτι τὸν χρόνον ἐκείνον καὶ ἀνδριάς δυνάμεικα πῆχεων, χρύσεος, στερεός· ἐγὼ μὲν μιν οὐκ εἶδον, τὰ δὲ λέγεται ὑπὸ Χαλδαίων, ταῦτα λέγω. τούτῳ τῷ ἀνδριάντι Δαρείος μὲν ὁ Ὑστάσπεος ἐπιβου- 15 λεύσας οὐκ ἐτόλμησε λαβεῖν, Ξέρξης δὲ ὁ Δαρείου ἔλαβε καὶ τὸν ἱεὲς ἀπέκτεινε ἀπαγορεύοντα μὴ κινέειν τὸν ἀνδριάντα. τὸ μὲν δὴ ἱερὸν τοῦτο οὕτω κεκόσμηται, ἔστι δὲ καὶ ἴδια ἀναθήματα πολλά.

184. Τῆς δὲ Βαβυλῶνος ταύτης πολλοὶ μὲν κού καὶ ἄλλοι ἐγένοντο βασιλεῖς, τῶν ἐν τοῖσι Ἀσσυρίοισι λόγοισι μνήμην ποιήσομαι, οἱ τὰ τείχεά τε ἐπεκόσμησαν καὶ τὰ ἱερά, ἐν δὲ δὴ καὶ γυναῖκες δύο· ἡ μὲν πρότερον ἄρξασα, τῆς ὕστερον γενεῇσι πέντε πρότερον γενομένη, 5 τῇ οὐνομα ἦν Σεμίραμις, αὕτη μὲν ἀπεδέξατο χώματα ἀνὰ τὸ πεδίον ἑόντα ἀξιοθέητα· πρότερον δὲ ἑώθεε ὁ ποταμὸς ἀνὰ τὸ πεδίον πᾶν πελαγίζειν.

185. Ἡ δὲ δὴ δεύτερον γενομένη ταύτης βασιλεία, τῇ οὐνομα ἦν Νίτωκρις, αὕτη δὲ συνετωτέρη γενομένη τῆς πρότερον ἀρξάσης, τοῦτο μὲν μνημόσυνα ἐλίπετο τὰ ἐγὼ ἀπηγήσομαι, τοῦτο δὲ τὴν Μήδων ὀρώσα ἀρχὴν μεγάλην τε καὶ οὐκ ἀτρεμίζουσιν, ἄλλα τε ἀραιρημένα 5 ἄσπεα αὐτοῖσι, ἐν δὲ δὴ καὶ τὴν Νίνον, προεφυλάξατο ὅσα δυνατό μάλιστα· πρῶτα μὲν τὸν Εὐφράτην ποτα-

μὸν ῥέοντα πρότερον ἰθύν, ὅς σφι διὰ τῆς πόλιος μέ-
 σης ῥέει, τοῦτον ἄνωθεν διώρυχας ὀρύξασα οὕτω δὴ τι
 10 ἐποίησε σκολιόν, ὥστε δὴ τρεῖς ἐς τῶν τινὰ κωμέων τῶν
 ἐν τῇ Ἀσσυρίῃ ἀπικνέεται ῥέων. τῇ δὲ κώμῃ οὖνομά
 ἐστὶ, ἐς τὴν ἀπικνέεται ὁ Εὐφρήτης, Ἀρδέρικκα. καὶ νῦν
 οἱ ἂν κομίζονται ἀπὸ τῆσδε τῆς θαλάσσης ἐς Βαβυλῶ-
 να, καταπλέοντες ἐς τὸν Εὐφρήτην ποταμὸν τρεῖς τε ἐς
 15 τὴν αὐτὴν ταύτην κώμην παραγίνονται καὶ ἐν τρισὶ
 ἡμέρησι. τοῦτο μὲν δὴ τοιοῦτο ἐποίησε, χῶμα δὲ παρ-
 ἔχωσε παρ' ἐκάτερον τοῦ ποταμοῦ τὸ χεῖλος ἄξιον θῶν-
 ματος, μέγαθος καὶ ὕψος ὅσον τι ἐστί. κατύπερθε δὲ
 πολλῷ Βαβυλῶνος ὥρυσσε ἔλυτρον λίμνη, ὀλίγον τι πα-
 20 ρατείνουσα ἀπὸ τοῦ ποταμοῦ, βάθος μὲν ἐς τὸ ὕδωρ
 αἰεὶ ὀρύσσουσα, εὖρος δὲ τὸ περίμετρον αὐτοῦ ποιῶσα
 εἴκοσί τε καὶ τετρακοσίων σταδίων· τὸν δὲ ὀρυσσόμενον
 χοῦν ἐκ τούτου τοῦ ὀρύγματος ἀναισίμου παρὰ τὰ χεί-
 λεα τοῦ ποταμοῦ παραχέουσα. ἐπὶ τε δὲ οἱ ὥρυκτο,
 25 λίθους ἀγαγομένη κρητὶδα κύκλῳ περὶ αὐτὴν ἤλασε.
 ἐποίεε δὲ ἀμφοτέρα ταῦτα, τὸν τε ποταμὸν σκολιόν καὶ
 τὸ ὀρυγμα πᾶν ἔλος, ὥς ὅ τε ποταμὸς βραδύτερος εἴη
 περὶ καμπὰς πολλὰς ἀγνύμενος, καὶ οἱ πλόοι ἐῷσι σκο-
 λιοὶ ἐς τὴν Βαβυλῶνα, ἐκ τε τῶν πλόων ἐκδέκεται πε-
 30 ρίοδος τῆς λίμνης μακρὴ. κατὰ τοῦτο δὲ εἰργάζετο τῆς
 χώρας τῇ αἴ τε ἐσβολαὶ ἦσαν καὶ τὰ σύντομα τῆς ἐκ
 Μήδων ὁδοῦ, ἵνα μὴ ἐπιμισγόμενοι οἱ Μῆδοι ἐκμανθά-
 νοιεν αὐτῆς τὰ πρήγματα.

186. Ταῦτα μὲν δὴ ἐκ βάθεος περιεβάλετο, τοι-
 ῆνδε δὲ ἐξ αὐτῶν παρενθήκην ἐποίησατο. τῆς πόλιος
 ἐούσης δύο φαρσέων, τοῦ δὲ ποταμοῦ μέσον ἔχοντος,
 ἐπὶ τῶν πρότερον βασιλέων, ὅπως τις ἐθέλοι ἐκ τοῦ ἐτέ-
 5 ρου φάρσεος ἐς τοῦτερον διαβῆναι, χρῆν πλοῖον διαβαί-
 νειν· καὶ ἦν, ὥς ἐγὼ δοκέω, ὀχληρὸν τοῦτο. αὕτη δὲ
 καὶ τοῦτο προεΐδε· ἐπεὶ τε γὰρ ὥρυσσε τὸ ἔλυτρον τῇ
 λίμνῃ, μνημόσυνον τόδε ἄλλο ἀπὸ τοῦ αὐτοῦ ἔργου ἐλί-

πετο. **Χ**ετάμνετο λίθους περιμήκεας, ὥς δέ οἱ ἦσαν οἱ
 λίθοι ἐτοῖμοι καὶ τὸ χωρίον ὀρώρυκτο, ἐκτρέψασα τοῦ 10
 ποταμοῦ τὸ ῥέεθρον πᾶν ἐς τὸ ὥρυσσε χωρίον, ἐν τῷ
 ἐπίμπλατο τοῦτο, ἐν τούτῳ ἀπεξηρασμένου τοῦ ἀρχαίου
 ῥέεθρου, τοῦτο μὲν τὰ χεῖλα τοῦ ποταμοῦ κατὰ τὴν
 πόλιν καὶ τὰς καταβάσις τὰς ἐκ τῶν πυλίδων ἐς τὸν πο-
 ταμὸν φερούσας ἀνοικοδόμησε πλίνθοισι ὀπτῆσι κατὰ 15
 τὸν αὐτὸν λόγον τῷ τείχεϊ, τοῦτο δὲ κατὰ μέσσην κου
 μάλιστα τὴν πόλιν τοῖσι λίθοισι, τοὺς ὠρύξατο, οἰκοδό-
 μεε γέφυραν, δέουσα τοὺς λίθους σιδήρῳ τε καὶ μολύ-
 βδῳ. ἐπιτείνεσκε δὲ ἐπ' αὐτήν, ὅπως μὲν ἡμέρη γένοιτο,
 ξύλα γετράγωνα, ἐπ' ὧν τὴν διάβασιν ἐποιοῦντο οἱ Βα- 20
 βυλάμοι. τὰς δὲ νύκτας τὰ ξύλα ταῦτα ἀπαιρέεσκον
 τοῦδε εἵνεκα, ἵνα μὴ διαφουιτέοντες τὰς νύκτας κλέπτοιεν
 παρ' ἑλλήλων. ὥς δὲ τό τε ὀρυχθὲν λίμνη πλήρης ἐγε-
 γόνε· ὑπὸ τοῦ ποταμοῦ καὶ τὰ περὶ τὴν γέφυραν ἐκε-
 κόσμητο, τὸν Εὐφρήτην ποταμὸν ἐς τὰ ἀρχαῖα ῥέεθρα 25
 ἐκ τῆς λίμνης ἐξήγαγε, καὶ οὕτω τὸ ὀρυχθὲν ἔλος γενό-
 μενον ἐς δέον ἐδόκεε γεγενῆσθαι, καὶ τοῖσι πολίτησι γέ-
 φυρα ἦν κατεσκευασμένη.

187. **Ἡ** δ' αὐτὴ αὕτη βασιλεία καὶ ἀπάτην τοιήνδε
 τινὰ ἐμηχανήσατο. ὑπὲρ τῶν μάλιστα λεωφόρων πυλέων
 τοῦ ἄστεος τάφον ἐωυτῇ κατεσκευάσατο μετέωρον ἐπι-
 πολλῆς αὐτέων τῶν πυλέων, ἐνεκόλαψε δὲ ἐς τὸν τάφον 5
 γράμματα λέγοντα τάδε· **Τ**ῶν τις ἐμεῦ ὕστερον γινομέ-
 νων Βαβυλῶνος βασιλέων ἦν σπανίση χρημάτων, ἀνοί-
 ξας τὸν τάφον λαβέτω ὅκόσα βούλεται χρήματα. μὴ
 μέντοι γε μὴ σπανίσας γε ἄλλως ἀνοίξῃ· οὐ γὰρ ἄμεινον.
 οὗτος ὁ τάφος ἦν ἀκίνητος μέχρι οὗ ἐς Δαρείον περι-
 ἦλθε ἡ βασιληΐη. Δαρεῖον δὲ καὶ δεινὸν ἐδόκεε εἶναι 10
 τῇσι πύλῃσι ταύτῃσι μηδὲν χρεέεσθαι, καὶ χρημάτων
 κειμένων καὶ αὐτῶν τῶν χρημάτων ἐπικαλεομένων, μὴ
 οὐ λαβεῖν αὐτά. τῇσι δὲ πύλῃσι ταύτῃσι οὐδὲν ἐχρᾶτο
 τοῦδε εἵνεκα, ὅτι ὑπὲρ κεφαλῆς οἱ ἐγίνετο ὁ νεκρὸς

15 διεξελαύνοντι. ἀνοίξας δὲ τὸν τάφον εὗρε χρήματα μὲν οὐ, τὸν δὲ νεκρὸν καὶ γράμματα λέγοντα τάδε· Εἰ μὴ ἄπληστός τε ἕας χρημάτων καὶ αἰσχροκερδῆς, οὐκ ἂν νεκρῶν θήκας ἀνέφorges. αὕτη μὲν νυν ἡ βασιλεία τοιαύτη τις λέγεται γενέσθαι.

188. Ὁ δὲ δὴ Κῦρος ἐπὶ ταύτης τῆς γυναικὸς τὸν παῖδα ἐστρατεύετο, ἔχοντά τε τοῦ πατρὸς τοῦ ἐωυτοῦ τοῦνομα Λαβυνήτου καὶ τὴν Ἀσσυρίων ἀρχήν. στρατεύεται δὲ δὴ βασιλεὺς ὁ μέγας καὶ σιτίοισι εὖ ἐσκευασμένος ἐξ οἴκου καὶ προβάτοις, καὶ δὴ καὶ ὕδωρ ἀπὸ τοῦ Χοάσπεω ποταμοῦ ἅμα ἄγεται τοῦ παρὰ Σοῦσα ῥέοντος, τοῦ μούνου πίνει βασιλεὺς καὶ ἄλλου οὐδενὸς ποταμοῦ. τούτου δὲ τοῦ Χοάσπεω τοῦ ὕδατος ἀπεψήμενου πολλὰ κάρτα ἅμαξαι τετράκυκλοι ἡμιόνειαι κομίζουσαι ἐν ἀγγείοις ἀργυρέοις ἔπονται, ὅπη ἂν ἐλαύνῃ ἐκάστοτε.

189. Ἐπεὶ τε δὲ ὁ Κῦρος πορευόμενος ἐπὶ τὴν Βαβυλῶνα ἐγένετο ἐπὶ Γύνδῃ ποταμῷ, τοῦ αἰ μὲν πηγαὶ ἐν Ματιηνοῖσι οὖρεσι, ῥέει δὲ διὰ Δαρδανέων, ἐκδιδοὶ δὲ ἐς ἕτερον ποταμὸν Τίγριν, ὁ δὲ παρὰ Ὡπιν πόλιν ῥέων ἐς 5 τὴν Ἐρυθρὴν θάλασσαν ἐκδιδοῖ, τοῦτον δὲ τὸν Γύνδην ποταμὸν ὥς διαβαίνειν ἐπειρᾶτο ὁ Κῦρος ἔοντα νηυσιπέρητον, ἐνθαῦτά οἱ τῶν τις ἱρῶν ἵππων τῶν λευκῶν ὑπὸ ὕβριος ἐσβὰς ἐς τὸν ποταμὸν διαβαίνειν ἐπειρᾶτο, ὁ δὲ μιν συμψήσας ὑποβρύχιον οἰχώκεε φέρων. 20 κάρτα τε δὴ ἐχαλέπαινε τῷ ποταμῷ ὁ Κῦρος τοῦτο ὑβρίσαντι, καὶ οἱ ἐπηπείλησε οὕτω δὴ μιν ἀσθενέα ποιῆσειν ὥστε τοῦ λοιποῦ καὶ γυναικῆς μιν εὐπετέως, τὸ γόνυ οὐ βρεχούσας, διαβήσεσθαι. μετὰ δὲ τὴν ἀπειλὴν μετεῖς τὴν ἐπὶ Βαβυλῶνα στρατεύουσιν διαίρει τὴν στρα- 15 τὴν δίχα, διελὼν δὲ κατέτεινε σχοινοτενέας ὑποδέξας διώρυχας ὀγδώκοντα καὶ ἑκατὸν παρ' ἑκάτερον τὸ χεῖλος τοῦ Γύνδεω τετραμμένας πάντα τρόπον, διατάξας δὲ τὸν στρατὸν ὀρύσσειν ἐκέλευε. οἷα δὲ ὁμίλου πολλοῖ

ἐργαζομένου ἦνετο μὲν τὸ ἔργον, ὅμως μέντοι τὴν θε-
ερίην πᾶσαν αὐτοῦ ταύτῃ διέτριψαν ἐργαζόμενοι. 20

190. Ὡς δὲ τὸν Γύνδην ποταμὸν ἐτίσατο Κῦρος ἐς
τριηκοσίας καὶ ἐξήκοντά μιν διώρυχας διαλαβών, καὶ τὸ
δεύτερον ἔαρ ὑπέλαμπε, οὕτω δὴ ἤλανε ἐπὶ τὴν Βαβυ-
λῶνα. οἱ δὲ Βαβυλώνιοι ἐκστρατευσάμενοι ἔμενον αὐ-
τόν. ἐπεὶ δὲ ἐγένετο ἐλαύνων ἀγχοῦ τῆς πόλιος, συνέβα- 5
λόν τε οἱ Βαβυλώνιοι καὶ ἐσσωθέντες τῇ μάχῃ κατει-
λήθησαν ἐς τὸ ἄστυ. οἷα δὲ ἐξεπιστάμενοι ἔτι πρότερον
τὸν Κῦρον οὐκ ἀτρεμίζοντα, ἀλλ' ὀρέοντες αὐτὸν παντὶ
ἔθνει ὁμοίως ἐπιχειρέοντα, προεσάξαντο σιτία ἐτέων
κάρτα πολλῶν. ἐνθαῦτα οὗτοι μὲν λόγον εἶχον τῆς πο- 10
λιορκίης οὐδένα, Κῦρος δὲ ἀπορίῃσι ἐνείχετο ἅτε χρό-
νου τε ἐγγινομένου συχνοῦ, ἀνωτέρω δὲ οὐδὲν τῶν πρη-
γμάτων προκοπτομένων.

191. Εἴτε δὴ ὦν ἄλλος οἱ ἀπορέοντι ὑπεθήκατο,
εἴτε καὶ αὐτὸς ἔμαθε τὸ ποιητέον οἱ ἦν, ἐποίεε δὴ τοι-
όνδε. τάξας τὴν στρατιὴν ἅπασαν ἐξ ἐμβολῆς τοῦ πο-
ταμοῦ, τῇ ἐς τὴν πόλιν ἐσβάλλει, καὶ ὀπισθε αὐτὶς τῆς
πόλιος τάξας ἐτέρους, τῇ ἐξίει ἐκ τῆς πόλιος ὁ ποταμός, 5
προεῖπε τῷ στρατῷ, ὅταν διαβατὸν τὸ ῥέεθρον ἴδωνται
γενόμενον, ἐσιέναι ταύτῃ ἐς τὴν πόλιν. οὕτω τε δὴ τά-
ξας καὶ κατὰ ταῦτα παραινέσας ἀπήλαυε αὐτὸς σὺν
τῷ ἀχρηΐῳ τοῦ στρατοῦ. Ἀπικόμενος δὲ ἐπὶ τὴν λίμνην,
τάπερ ἢ τῶν Βαβυλωνίων βασιλεια ἐποίησε κατὰ τε τὸν 10
ποταμὸν καὶ κατὰ τὴν λίμνην, ἐποίεε καὶ ὁ Κῦρος ἕτερα
τοιαῦτα. τὸν γὰρ ποταμὸν διώρυχι ἐσαγαγὼν ἐς τὴν
λίμνην ἐοῦσαν ἔλος, τὸ ἀρχαῖον ῥέεθρον διαβατὸν εἶναι
ἐποίησε, ὑπονοστήσαντος τοῦ ποταμοῦ. γενομένου δὲ
τούτου τοιούτου, οἱ Πέρσαι οἵπερ ἐτετάχατο ἐπ' αὐτῷ 15
τούτῳ κατὰ τὸ ῥέεθρον τοῦ Εὐφρήτεω, ποταμοῦ ὑπο-
νενοστηκότος ἀνδρὶ ὥς ἐς μέσον μηνὸν μάλιστά κη, κατὰ
τοῦτο ἐσήϊσαν ἐς τὴν Βαβυλῶνα. εἰ μὲν νυν προεπύ-
θοντο οἱ Βαβυλώνιοι ἢ ἔμαθον τὸ ἐκ τοῦ Κύρου ποιεύ-

20 *μενον, οἱ δ' ἂν περιδόντες τοὺς Πέρσας ἐσελθεῖν ἐς
τὴν πόλιν διέφθειραν κάκιστα· κατακληΐσαντες γὰρ ἂν
πάσας τὰς ἐς τὸν ποταμὸν πυλίδας ἐχούσας καὶ αὐτοὶ ἐπὶ
τὰς αἵμασιās ἀναβάντες τὰς παρὰ τὰ χεῖλεα τοῦ ποτα-
μοῦ ἐληλαμένας, ἔλαβον ἂν σφεας ὡς ἐν κύρτῃ. νῦν δὲ ἐξ*
25 *ἀπροσδοκίῃ σφι παρέστησαν οἱ Πέρσαι. ὑπὸ δὲ μεγά-
θεος τῆς πόλιος, ὡς λέγεται ὑπὸ τῶν ταύτῃ οἰκημένων,
τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων τοὺς τὸ μέσον
οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν ἐαλωκότας,
ἀλλὰ τυχεῖν γὰρ σφι ἐοῦσαν ὀρτὴν, χορεύειν τε τοῦτον*
30 *τὸν χρόνον καὶ ἐν εὐπαθείῃσι εἶναι, ἐς δὲ καὶ τὸ κάρτα
ἐπύθοντο. καὶ Βαβυλὼν μὲν οὕτω τότε πρῶτον ἀραίρητο.*

192. *Τὴν δὲ δύναμιν τῶν Βαβυλωνίων πολλοῖσι μὲν
καὶ ἄλλοισι δηλώσω ὅση τις ἐστί, ἐν δὲ δὴ καὶ τῷδε. βα-
σιλέϊ τῷ μεγάλῳ ἐς τροφὴν αὐτοῦ τε καὶ τῆς στρατιῆς
διαραίρηται, πᾶρεξ τοῦ φόρου, γῆ πᾶσα ὅσης ἄρχει.*
5 *δυνάδεκα ὧν μηνῶν ἐόντων ἐς τὸν ἐνιαυτὸν τοὺς τέσσερας
μῆνας τρέφει μιν ἡ Βαβυλωνίη χώρα, τοὺς δὲ ὀκτὼ τῶν
μηνῶν ἡ λοιπὴ πᾶσα Ἀσίῃ. οὕτω τριτημορίῃ ἡ Ἀσσυρίη
χώρα τῇ δυνάμει τῆς ἄλλης Ἀσίης. καὶ ἡ ἀρχὴ τῆς χώρας
ταύτης, τὴν οἱ Πέρσαι σατραπηΐην καλέουσι, ἔστι ἀπα-*
10 *σέων τῶν ἀρχέων πολλόν τι κρατίστη, ὅκου Τριτανταί-
χμη τῷ Ἀρταβάζου ἐκ βασιλέως ἔχοντι τὸν νομὸν τοῦ-
τον ἀργυρίου μὲν προσήει ἐκάστης ἡμέρης ἀρτάβη μεστή·
ἡ δὲ ἀρτάβη μέτρον ἐὼν Περσικόν, χωρέει μεδίμνου Ἀτ-
τικῆς πλεῖον χοίνιξι τρισὶ Ἀττικῇσι· ἵπποι δὲ οἱ αὐτοῦ*
15 *ἦσαν ἰδίῃ, πᾶρεξ τῶν πολεμιστηρίων, οἱ μὲν ἀναβαίνον-
τες τὰς θηλέας ὀκτακόσιοι, αἱ δὲ βαινόμεναι ἑξακισχί-
λιν καὶ μύριαι· ἀνέβαινε γὰρ ἕκαστος τῶν ἐρσένων
τούτων εἴκοσι ἵππους. κυνῶν δὲ Ἰνδικῶν τοσοῦτο δὴ τι
πλήθος ἐτρέφετο, ὥστε τέσσερες τῶν ἐν τῷ πεδίῳ κῶμαι*
20 *μεγάλαι, τῶν ἄλλων ἐοῦσαι ἀτελέες, τοῖσι κυσὶ προσ-
ετετάχατο σιτία παρέχειν. τοιαῦτα μὲν τῷ ἄρχοντι τῆς
Βαβυλῶνος ὑπῆρχε ἐόντα.*

193. Ἡ δὲ γῆ τῶν Ἀσσυρίων ὕεται μὲν ὀλίγῳ, καὶ
 τὸ ἐκτρέφον τὴν ῥίζαν τοῦ σίτου ἐστὶ τοῦτο· ἀρδόμενον
 μέντοι ἐκ τοῦ ποταμοῦ ἀδρύνεται τε τὸ λήϊον καὶ παρα-
 γίνεται ὁ σίτος, οὐ κατάπερ ἐν Αἰγύπτῳ αὐτοῦ τοῦ πο-
 ταμοῦ ἀναβαίνοντος ἐς τὰς ἀρούρας, ἀλλὰ χερσὶ τε καὶ 5
 κηλωνητοῖσι ἀρδόμενος. ἡ γὰρ Βαβυλωνίη χώρα πᾶσα,
 κατάπερ ἡ Αἰγυπτία, κατατέμνηται ἐς διώρυχας· καὶ ἡ
 μεγίστη τῶν διωρύχων ἐστὶ νηυσιπέρητος, πρὸς ἥλιον
 τετραμμένη τὸν χειμερινόν, ἐσέχει δὲ ἐς ἄλλον ποταμὸν
 ἐκ τοῦ Εὐφρήτεω, ἐς τὸν Τίγριν, παρ' ὃν Νίνος πόλις 10
 οἴκητο. ἐστὶ δὲ χωρέων αὕτη ἀπασέων μακρῷ ἀρίστη
 τῶν ἡμεῖς ἴδμεν Δήμητρος καρπὸν ἐκφέρειν· τὰ γὰρ δὴ
 ἄλλα δένδρεα οὐδὲ πειράται ἀρχὴν φέρειν, οὔτε συκῆν
 οὔτε ἄμπελον οὔτε ἐλαίην. τὸν δὲ τῆς Δήμητρος καρπὸν
 ὧδε ἀγαθὴ ἐκφέρειν ἐστὶ, ὥστε ἐπὶ διηκόσια μὲν τὸ πα- 15
 ράπαν ἀποδίδοι, ἐπεὰν δὲ ἄριστα αὕτη ἐωυτῆς ἐνείκη,
 ἐπὶ τριηκόσια ἐκφέρει. τὰ δὲ φύλλα αὐτόθι τῶν τε πυ-
 ρῶν καὶ τῶν κριθέων τὸ πλάτος γίνεται τεσσέρων εὐπε-
 τέως δακτύλων. ἐκ δὲ κέγχρου καὶ σησάμου ὅσον τι δέν-
 δρον μέγαθος γίνεται, ἐξεπιστάμενος μνήμην οὐ ποιήσο- 20
 μαι, εὖ εἰδὼς ὅτι τοῖσι μὴ ἀπιγμένοισι ἐς τὴν Βαβυλω-
 νίην χώραν καὶ τὰ εἰρημένα καρπῶν ἐχόμενα ἐς ἀπιστίην
 πολλὴν ἀπῖκται. χρέωνται δὲ οὐδὲν ἐλαίῳ, ἀλλ' ἐκ τῶν
 σησάμων ποιεῦνται. εἰσὶ δέ σφι φοίνικες πεφυκότες ἀνὰ
 πᾶν τὸ πεδίον, οἱ πλεῖνες αὐτῶν καρποφόροι, ἐκ τῶν καὶ 25
 σιτία καὶ οἶνον καὶ μέλι ποιεῦνται· τοὺς συκέων τρό-
 πον θεραπεύουσι τὰ τε ἄλλα, καὶ φοινίκων τοὺς ἔρσενας
 Ἕλληνες καλέουσι, τούτων τὸν καρπὸν περιδέουσι τῇσι
 βαλανηφόροισι τῶν φοινίκων, ἵνα πεπαίνῃ τέ σφι ὁ ψῆν
 τὴν βάλανον ἐσδύνων καὶ μὴ ἀπορῥέῃ ὁ καρπὸς τοῦ φοί- 30
 νικος· ψῆνας γὰρ δὴ φέρουσι ἐν τῷ καρπῷ οἱ ἔρσενες,
 κατάπερ δὴ οἱ ὄλυνθοι. ✕

194. Τὸ δὲ ἀπάντων θῶμα μέγιστόν μοι ἐστὶ τῶν
 ταύτη μετὰ γε αὐτὴν τὴν πόλιν, ἔρχομαι φράσω. τὰ

πλοῖα αὐτοῖσί ἐστι τὰ κατὰ τὸν ποταμὸν πορευόμενα ἐν
 τὴν Βαβυλῶνα ἔοντα κυκλοτερέα πάντα σκύτινα. ἐπεὰν
 5 γὰρ ἐν τοῖσι Ἀρμενίοισι τοῖσι κατύπερθε Ἀσσυρίων οἰ-
 κημένοισι νομέας ἰτέης ταμόμενοι ποιήσωνται, περιτεί-
 νουσι τούτοις διφθέρας στεγαστρίδας ἔξωθεν ἐδάφους
 τρόπον, οὔτε πρύμνην ἀποκρίνοντας οὔτε πρῶρην συνά-
 γόντες, ἀλλ' ἀσπίδος τρόπον κυκλοτερέα ποιήσαντες καὶ
 10 καλάμης πλήσαντες πᾶν τὸ πλοῖον τοῦτο, ἀπιᾶσι κατὰ
 τὸν ποταμὸν φέρεσθαι, φορτίων πλήσαντες· μάλιστα δὲ
 βίκους φοινικῆϊον κατάγουσι οἴνου πλέους. ἰθύνεται δὲ
 ὑπὸ τε δύο πλήκτρων καὶ δύο ἀνδρῶν ὀρθῶν ἐστεῶτων,
 καὶ ὁ μὲν ἔσω ἔλκει τὸ πλήκτρον, ὁ δὲ ἔξω ὠθέει. ποιέε-
 15 ται δὲ καὶ κάρτα μεγάλα ταῦτα τὰ πλοῖα καὶ ἐλάσσω·
 τὰ δὲ μέγιστα αὐτῶν καὶ πεντακισχιλίων ταλάντων
 γόμον ἔχει. ἐν ἐκάστῳ δὲ πλοίῳ ὄνος ζωὸς ἔνεστι, ἐν δὲ
 τοῖσι μέζουσι πλεῖνες. ἐπεὰν ὦν ἀπίκωνται πλέοντες ἐς
 τὴν Βαβυλῶνα καὶ διαθέωνται τὸν φόρτον, νομέας μὲν
 20 τοῦ πλοίου καὶ τὴν καλάμην πᾶσαν ἀπ' ὧν ἐκήρυξαν,
 τὰς δὲ διφθέρας ἐπισάξαντες ἐπὶ τοὺς ὄνους ἀπελαύ-
 νουσι ἐς τοὺς Ἀρμενίους. ἀνὰ τὸν ποταμὸν γὰρ δὴ οὐκ
 οἶά τέ ἐστι πλέειν οὐδενὶ τρόπῳ ὑπὸ τάχεος τοῦ ποτα-
 μοῦ· διὰ γὰρ ταῦτα καὶ οὐκ ἐκ ξύλων ποιεῖνται τὰ
 25 πλοῖα, ἀλλ' ἐκ διφθερέων. ἐπεὰν δὲ τοὺς ὄνους ἐλαύ-
 νοντες ἀπίκωνται ὀπίσω ἐς τοὺς Ἀρμενίους, ἄλλα τρόπῳ
 τῷ αὐτῷ ποιεῖνται πλοῖα. τὰ μὲν δὴ πλοῖα αὐτοῖσί ἐστι
 τοιαῦτα.

195. Ἐσθῆτι δὲ τοιγῆδε χρέωνται, κιθῶνι ποδηνεκεί
 λινῳ· καὶ ἐπὶ τοῦτον ἄλλον εἰρίνεον κιθῶνα ἐπενδύνει
 καὶ χλανίδιον λευκὸν περιβαλλόμενος, ὑποδήματα ἔχων
 ἐπιχώρια, παραπλήσια τῇσι Βοιωτίῃσι ἐμβάσι. κομῶν-
 5 τες δὲ τὰς κεφαλὰς μίτρησι ἀναδέονται, μεμνρισμένοι
 πᾶν τὸ σῶμα. σφρηγίδα δ' ἕκαστος ἔχει καὶ σκήπτρον
 χειροποίητον· ἐπ' ἐκάστῳ δὲ σκήπτρῳ ἔπεστι πεποιη-
 μένον ἢ μῆλον ἢ ῥόδον ἢ κρίνον ἢ αἰετὸς ἢ ἄλλο τι·

ἄνευ γὰρ ἐπισήμου οὐ σφί νόμος ἐστὶ ἔχειν σκῆπτρον.
αὕτη μὲν δὴ σφί ἄρτισις περὶ τὸ σῶμά ἐστι. 10

196. Νόμοι δὲ αὐτοῖσι ὧδε κατεστέαται, ὁ μὲν σο-
φώτατος ὅδε κατὰ γνώμην τὴν ἡμετέραν, τῷ καὶ Ἰλλυ-
ριῶν Ἐνετοὺς πυνθάνομαι χρῆσθαι. κατὰ κόμας ἐκά-
στας ἅπαξ τοῦ ἔτεος ἐκάστου ἐποιέετο τάδε. ὥς ἂν αἱ
παρθένοι γινώατο γάμων ὥραιαι, ταύτας ὅκως συναγά- 5
γοιεν πάσας, ἐς ἓν χωρίον ἐσάγεσκον ἁλῆας, πέριξ δὲ
αὐτὰς ἵστατο ὄμιλος ἀνδρῶν· ἀνιστὰς δὲ κατὰ μίαν
ἐκάστην κήρυξ πωλέεσκε, πρῶτα μὲν τὴν εὐειδεστάτην
ἐκ πασέων· μετὰ δέ, ὅκως αὕτη εὐροῦσα πολλὸν χρυσίον
πρηθείη, ἄλλην ἀνεκήρυσσε, ἢ μετ' ἐκείνην ἔσκε εὐειδε- 10
στάτη. ἐπωλέοντο δὲ ἐπὶ συνοικήσει. ὅσοι μὲν δὴ ἔσκον
εὐδαίμονες τῶν Βαβυλωνίων ἐπίγαμοι, ὑπερβάλλοντες
ἀλλήλους ἐξωνέοντο τὰς καλλιστενοῦσας· ὅσοι δὲ τοῦ
δήμου ἔσκον ἐπίγαμοι, οὗτοι δὲ εἶδος μὲν οὐδὲν ἐδέοντο
χρηστοῦ, οἱ δ' ἂν χρήματά τε καὶ αἰσχίονας παρθένους 15
ἐλάμβανον. ὥς γὰρ δὴ διεξέλθοι ὁ κήρυξ πωλέων τὰς
εὐειδεστάτας τῶν παρθένων, ἀνίστη ἂν τὴν ἀμορφεστά-
την ἢ εἴ τις αὐτέων ἔμπηρος ᾗν, καὶ ταύτην ἀνεκήρυσσε,
ὅστις θέλοι ἐλάχιστον χρυσίον λαβὼν συνοικέειν αὐτῇ,
ἐς ὃ τῷ τὸ ἐλάχιστον ὑπισταμένῳ προσεκέετο· τὸ δὲ ἂν 20
χρυσίον ἐγίνετο ἀπὸ τῶν εὐειδέων παρθένων, καὶ οὕτω
αἱ εὐμορφοὶ τὰς ἀμόρφους καὶ ἐμπήρους ἐξεδίδον. ἐκ-
δοῦναι δὲ τὴν ἑωυτοῦ θυγατέρα ὅτε βούλοιτο ἕκαστος
οὐκ ἐξῆν, οὐδὲ ἄνευ ἐγγυητέω ἀπαγαγέσθαι τὴν παρθέ-
νον πριάμενον, ἀλλ' ἐγγυητὰς χρῆν καταστήσαντα, ἥ μὴν 25
συνοικήσειν αὐτῇ, οὕτω ἀπάγεσθαι· εἰ δὲ μὴ συμφε-
ροίατο, ἀποφέρειν τὸ χρυσίον ἐκέετο νόμος. ἐξῆν δὲ καὶ
ἐξ ἄλλης ἐλθόντα κόμης τὸν βουλόμενον ὠνέεσθαι. ὁ
μὲν νυν κάλλιστος νόμος οὗτός σφί ᾗν, οὐ μέντοι νῦν γε
διετέλεσε ἑὼν, ἄλλο δὲ τι ἐξευρήκασιν νεωστὶ γενέσθαι, 30
ἵνα μὴ ἀδικοῖεν αὐτὰς μήδ' ἐς ἑτέραν πόλιν ἄγωνται·
ἐπεὶ τε γὰρ ἀλόντες ἐκακώθησαν καὶ οἰκοφθορήθησαν,

πᾶς τις τοῦ δήμου βίου σπανίζων καταπορνεύει τὰ θή-
 λεα τέκνα.

197. Δεύτερος δὲ σοφίῃ ὅδε ἄλλος σφι νόμος κατε-
 στήκεε. τοὺς κάμνοντας ἐς τὴν ἀγορὴν ἐκφορεύουσι· οὐ
 γὰρ δὴ χρέωνται ἡττοῖσι. προσιόντες ὦν πρὸς τὸν κά-
 μνοντα συμβουλευούσι περὶ τῆς νούσου, εἴ τις καὶ αὐ-
 5 τὸς τοιοῦτο ἔπαθε, ὁκοῖον ἔχει ὁ κάμνον, ἢ ἄλλον εἶδε
 παθόντα· ταῦτα προσιόντες συμβουλευούσι καὶ παραι-
 νέουσι, ἅσσα αὐτὸς ποιήσας ἐξέφυγε ὁμοίην νοῦσον ἢ
 ἄλλον εἶδε ἐκφυγόντα, σιγῇ δὲ παρεξελθεῖν τὸν κάμνον-
 τα οὗ σφι ἔξεστι, πρὶν ἂν ἐπείρηται ἥντινα νοῦσον
 10 ἔχει.

198. Ταφαὶ δὲ σφι ἐν μέλιτι, θρήνοι δὲ παραπλή-
 σιοι τοῖσι ἐν Αἰγύπτῳ. ὁσάκις δ' ἂν μιχθῇ γυναικὶ τῇ
 ἑωυτοῦ ἀνὴρ Βαβυλώνιος, περὶ θυμήμα καταγιζόμενον
 ἵζει, ἐτέρωθι δὲ ἡ γυνὴ τωὐτὸ τοῦτο ποιέει. ὄρθρου δὲ
 5 γενομένου λούνται καὶ ἀμφότεροι· ἄγγεος γὰρ οὐδενὸς
 ἄψονται πρὶν ἂν λούσωνται. ταῦτα δὲ ταῦτα καὶ Ἀρά-
 βιοι ποιέουσι.

199. Ὁ δὲ δὴ αἰσχιστος τῶν νόμων ἐστὶ τοῖσι Βα-
 βυλωνίοισι ὅδε. δεῖ πᾶσαν γυναῖκα ἐπιχωρίην ἰσομένην
 ἐς ἱρὸν Ἀφροδίτης ἄπαξ ἐν τῇ ζόῃ μιχθῆναι ἀνδρὶ ξείνῳ.
 πολλὰ δὲ καὶ οὐκ ἀξιεύμεναι ἀναμίσγεσθαι τῇσι ἄλλῃσι
 5 οἷα πλούτῳ ὑπερφρονέουσai, ἐπὶ ζευγέων ἐν καμάρῃσι
 ἐλάσασαι πρὸς τὸ ἱρὸν ἐστᾶσι, θεραπήνῃ δὲ σφι ὀπισθεν
 ἔπεται πολλή. αἱ δὲ πλεύνες ποιέουσι ὧδε· ἐν τεμένει
 Ἀφροδίτης κατέαται στέφανον περὶ τῇσι κεφαλῇσι ἔχου-
 σαι θώμιγγος πολλὰι γυναῖκες· αἱ μὲν γὰρ προσέρχον-
 10 ται, αἱ δὲ ἀπέρχονται· σχοινοτενέες δὲ διέξοδοι πάντα
 τρόπον δι' ὧν ἔχουσι διὰ τῶν γυναικῶν, δι' ὧν οἱ ξεῖνοι
 διεξιόντες ἐκλέγονται. ἔνθα ἐπεὰν ἴζηται γυνή, οὐ πρό-
 τερον ἀπαλλάσσεται ἐς τὰ οἰκία, ἢ τίς οἱ ξείνων ἀργύ-
 ριον ἐμβαλὼν ἐς τὰ γούνατα μιχθῇ ἔξω τοῦ ἱροῦ. ἐμβα-
 15 λόντα δὲ δεῖ εἰπεῖν τοσόνδε· Ἐπικαλέω τοι τὴν θεὸν

Μύλιττα. Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην Ἀσσύριοι. τὸ δὲ ἀργύριον μέγαθός ἐστι ὅσων· οὐ γὰρ μὴ ἀπώσεται· οὐ γάρ οἱ θέμις ἐστί· γίνεται γὰρ ἱρὸν τοῦτο τὸ ἀργύριον. τῷ δὲ πρώτῳ ἐμβαλόντι ἔπεται, οὐδὲ ἀποδοκιμῇ οὐδένα. ἐπεὰν δὲ μιχθῇ, ἀποσιωσαμένη 20 τῇ θεῷ ἀπαλλάσσεται ἐς τὰ οἰκία, καὶ τῷπὸ τούτου οὐκ οὕτω μέγα τί οἱ δώσεις ὥς μιν λάμψει. ὅσαι μὲν νυν εἰδὲός τε ἐπαμμέναι εἰσὶ καὶ μεγάθεος, ταχὺ ἀπαλλάσσονται, ὅσαι δὲ ἄμορφοι αὐτέων εἰσὶ, χρόνον πολὺν προσμένουσι, οὐ δυνάμεναι τὸν νόμον ἐκπλήσαι· 25 καὶ γὰρ τριέτεα καὶ τετραέτεα μετεξέτεραι χρόνον μένουσι. ἐνιαχῇ δὲ καὶ τῆς Κύπρου ἐστὶ παραπλήσιος τούτῳ νόμος.

200. Νόμοι μὲν δὴ τοῖσι Βαβυλωνίοισι οὗτοι κατεστάσι· εἰσὶ δὲ αὐτῶν πατριαὶ τρεῖς αἱ οὐδὲν ἄλλο σιτέονται εἰ μὴ ἰχθυὺς μόνον, τοὺς ἐπεὶ τε ἂν θηρεύσαντες αὐήνωσι πρὸς ἥλιον, ποιεύσι τάδε· ἐσβάλλουσι ἐς ὄλμον, καὶ λεήναντες ὑπέροισι σῶσι διὰ σινδόνης· καὶ 5 ὃς μὲν ἂν βούληται αὐτῶν, ἅτε μάζαν μαζάμενος ἔχει, ὁ δὲ ἄρτου τρόπον ὀπτήσας.

201. Ὡς δὲ τῷ Κύρῳ καὶ τοῦτο τὸ ἔθνος κατέργατο, ἐπεθύμησε Μασσαγέτας ὑπ' ἐωυτῷ ποιήσασθαι. τὸ δὲ ἔθνος τοῦτο καὶ μέγα λέγεται εἶναι καὶ ἄλκιμον, οἰκημένον δὲ πρὸς ἡῷ τε καὶ ἡλίου ἀνατολὰς, πέρην τοῦ Ἀράξω ποταμοῦ, ἀντίον δὲ Ἰσσηδόνων ἀνδρῶν. εἰσὶ δὲ 5 οἵτινες καὶ Σκυθικὸν λέγουσι τοῦτο τὸ ἔθνος εἶναι.

202. Ὁ δὲ Ἀράξης λέγεται καὶ μέζων καὶ ἐλάσσων εἶναι τοῦ Ἰστροῦ. νήσους δ' ἐν αὐτῷ Λέσβῳ μεγάθεα παραπλησίας συχνὰς φασὶ εἶναι, ἐν δὲ αὐτῇσι ἀνθρώπους οἳ σιτέονται μὲν ῥίζας τὸ θέρος ὀρύσσοντες παντοίας, καρποὺς δὲ ἀπὸ δενδρέων ἐξευρημένους σφι ἐς 5 φορβὴν κατατίθεσθαι ὥραίους, καὶ τούτους σιτέεσθαι τὴν χειμερινήν· ἄλλα δὲ σφι ἐξευρήσθαι δένδρεα καρποὺς τοιούσδε τινὰς φέροντα, τοὺς ἐπεὶ τε ἂν ἐς τὸ

συνέλθωσι κατὰ ἴλας καὶ πῦρ ἀνακαύσωνται, κύκλω πε
 10 ριζομένους ἐπιβάλλειν ἐπὶ τὸ πῦρ, ὁσφραινομένους δὲ
 καταγιζομένου τοῦ καρποῦ τοῦ ἐπιβαλλομένου μεθύσκε-
 σθαι τῇ ὁσμῇ, κατὰπερ Ἑλληνας τῷ οἴνῳ, πλεῖνος δὲ
 ἐπιβαλλομένου τοῦ καρποῦ μᾶλλον μεθύσκεσθαι, ἐς δ'
 ἐς ὄρχησίν τε ἀνίστασθαι καὶ ἐς αἰοιδὴν ἀπικνέεσθαι.
 15 τούτων μὲν αὕτη λέγεται δίαίτα εἶναι· ὁ δὲ Ἀράξης πο-
 ταμὸς ῥέει μὲν ἐκ Ματινηῶν, ὅθενπερ ὁ Γύνδης, τὸν ἐς
 τὰς διώρυχας τὰς ἐξήκοντά τε καὶ τριηκοσίας διέλαβε ὁ
 Κῦρος, στόμασι δὲ ἐξερεύγεται τεσσαράκοντα, τῶν τὰ
 πάντα πλὴν ἐνὸς ἐς ἑλεά τε καὶ τενάγχα ἐκδιδοί, ἐν τοῖσι
 20 ἀνθρώπους κατοικεῖσθαι λέγουσι ἰχθῦς ὠμοὺς σιτεομέ-
 νους, ἐσθῆτι δὲ νομίζοντας χρᾶσθαι φωκέων δέρμασι.
 τὸ δὲ ἐν τῶν στομάτων τοῦ Ἀράξεω ῥέει διὰ καθαροῦ ἐς
 τὴν Κασπίην θάλασσαν. ἡ δὲ Κασπίη θάλασσά ἐστι
 ἐπ' ἐωτῆς, οὐ συμμίσγουσα τῇ ἐτέρῃ θαλάσσῃ. τὴν μὲν
 25 γὰρ Ἑλληνες ναυτίλλονται πᾶσαν, καὶ ἡ ἕξω στηλέων
 θάλασσα ἡ Ἀτλαντὶς καλεομένη καὶ ἡ Ἐρυθρὴ μία
 τυγχάνει ἐοῦσα.

203. Ἡ δὲ Κασπίη ἐστὶ ἐτέρη ἐπ' ἐωτῆς, ἐοῦσα μῆ-
 κος μὲν πλόου εἰρεσίῃ χρεωμένῳ πεντεκαίδεκα ἡμερέων,
 εὖρος δέ, τῇ εὐρυτάτῃ ἐστὶ αὕτη ἐωτῆς, ὀκτὼ ἡμερέων.
 καὶ τὰ μὲν πρὸς τὴν ἐσπέρην φέροντα τῆς θαλάσσης
 5 ταύτης ὁ Καύκασος παρατείνει, ἐὼν οὐρέων καὶ πλήθει
 μέγιστον καὶ μεγάλῃ ὑψηλότατον. ἔθνεα δὲ ἀνθρώπων
 πολλὰ καὶ παντοῖα ἐν ἐωτῇ ἔχει ὁ Καύκασος, τὰ πολ-
 λὰ πάντα ἀπ' ὕλης ἀγρίης ζῶοντα· ἐν τοῖσι καὶ δένδρεα
 φύλλα τοιῆσδε ἰδέης παρεχόμενα εἶναι λέγεται, τὰ τρί-
 10 βοντάς τε καὶ παραμίσγοντας ὕδωρ ζῶα ἐωυτοῖσι ἐς τὴν
 ἐσθῆτα ἐγγράφειν· τὰ δὲ ζῶα οὐκ ἐκπλύνεσθαι, ἀλλὰ
 συγκαταγηράσκειν τῷ ἄλλῳ εἰρίῳ, κατὰπερ ἐνυφανθέν-
 τα ἀρχήν. μίξιν τε τούτων τῶν ἀνθρώπων εἶναι ἐμφανέα
 κατὰπερ τοῖσι προβάτοισι.

204. Τὰ μὲν δὴ πρὸς ἐσπέρην τῆς θαλάσσης ταύτης

τῆς **Κασπίης** καλεομένης ὁ **Καύκασος** ἀπέργει, τὰ δὲ πρὸς ἡῶ τε καὶ ἥλιον ἀνατέλλοντα πεδίου ἐκδέκεται πληθος ἄπειρον ἐς ἄποψιν. τοῦ ὦν δὴ πεδίου τοῦ μεγάλου οὐκ ἐλαχίστην μοῖρην μετέχουσι οἱ **Μασσαγέται**, ἐπ' οὓς 5 ὁ **Κῦρος** ἔσχε προθυμίην στρατεύσασθαι. πολλά τε γάρ μιν καὶ μεγάλα τὰ ἐπαείροντα καὶ ἐποτρύνοντα ἦν, πρῶτον μὲν ἡ γένεσις, τὸ δοκέειν πλέον τι εἶναι ἀνθρώπου, δεύτερα δὲ ἡ εὐτυχία ἡ κατὰ τοὺς πολέμους γενομένη· ὅκη γὰρ ἰθύσειε στρατεύεσθαι **Κῦρος**, ἀμήχανον 10 ἦν ἐκεῖνο τὸ ἔθνος διαφυγέειν.

205. Ἦν δὲ τοῦ ἀνδρὸς ἀποθανόντος γυνὴ τῶν **Μασσαγετέων** βασίλεια· **Τόμυρις** οἱ ἦν οὔνομα. ταύτην πέμπων ὁ **Κῦρος** ἐμῶτο τῷ λόγῳ, θέλων γυναικα ἦν ἔχειν. ἡ δὲ **Τόμυρις** συνιῆσα οὐκ αὐτὴν μιν μνώμενον ἀλλὰ τὴν **Μασσαγετέων** βασιλῆην, ἀπείπατο τὴν πρό- 5 σοδον. **Κῦρος** δὲ μετὰ τοῦτο, ὥς οἱ δόλω οὐ προεχώρεε, ἐλάσας ἐπὶ τὸν Ἀράξῃ ἐποιέετο ἐκ τοῦ ἐμφανέος ἐπὶ τοὺς **Μασσαγέτας** στρατηγὴν, γεφύρας τε ζευγνύνει ἐπὶ τοῦ ποταμοῦ διάβασιν τῷ στρατῷ, καὶ πύργους ἐπὶ πλοίων τῶν διαπορθμευόντων τὸν ποταμὸν οἰκοδομέ- 10 μενος.

206. Ἐχοντι δὲ οἱ τοῦτον τὸν πόνον πέμψασα ἡ **Τόμυρις** κήρυκα ἔλεγε τάδε· ὦ βασιλεῦ **Μήδων**, παῦσαι σπεύδων τὰ σπεύδεις· οὐ γὰρ ἂν εἰδείης εἴ τοι ἐς καιρὸν ἔσται ταῦτα τελεύμενα· παυσάμενος δὲ βασί- 5 λευε τῶν σεωυτοῦ, καὶ ἡμέας ἀνέχου ὀρέων ἄρχοντας τῶν περ ἄρχομεν. οὐκὼν ἐθελήσεις ὑποθήκησι τησίδε χρέεσθαι, ἀλλὰ πάντα μᾶλλον ἢ δι' ἡσυχίης εἶναι. σὺ δὲ εἰ μεγάλως προθυμέαι **Μασσαγετέων** πειρηθῆναι, φέρε, μόχθον μὲν τὸν ἔχεις ζευγνὺς τὸν ποταμόν, ἄφες, σὺ δέ, ἡμέων ἀναχωρησάντων ἀπὸ τοῦ ποταμοῦ τριῶν 10 ἡμερέων ὁδόν, διάβαινε ἐς τὴν ἡμετέρην. εἰ δ' ἡμέας βούλει ἐσδέξασθαι μᾶλλον ἐς τὴν ὑμετέρην, σὺ τῶντὸ ποίεε. Ταῦτα δὲ ἀκούσας ὁ **Κῦρος** συνεκάλεσε **Περ-**

σέων τοὺς πρώτους, συναγείρας δὲ τούτους ἐς μέσον
 15 σφι προετίθει τὸ πρήγμα, συμβουλευόμενος ὁκότερα
 ποιέη. τῶν δὲ κατὰ τωὐτὸ αἰ γινώμαι συνεξέπιπτον,
 κελεύοντων ἐσδέκεσθαι Τόμυρὸν τε καὶ τὸν στρατὸν αὐ-
 τῆς ἐς τὴν χώραν.

207. Παρεὼν δὲ καὶ μεμφόμενος τὴν γνώμην ταύ-
 την Κροῖσος ὁ Λυδὸς ἀπεδείκνυτο ἐναντίην τῇ προκει-
 μένῃ γνώμῃ λέγων τάδε· ὦ βασιλεῦ, εἶπον μὲν καὶ
 πρότερόν τοι, ὅτι ἐπεὶ με Ζεὺς ἔδωκε τοι, τὸ ἂν ὀρώ
 5 σφάλμα ἐὼν οἴκῳ τῷ σῷ, κατὰ δύναμιν ἀποτρέψειν. τὰ
 δέ μοι παθήματα, ἐόντα ἀχάριτα, μαθήματα γέγονε. εἰ
 μὲν ἀθάνατος δοκέεις εἶναι καὶ στρατιῆς τοιαύτης ἄρχειν,
 οὐδὲν ἂν εἴη πρήγμα γνώμας ἐμέ σοι ἀποφαίνεσθαι· εἰ
 δὲ ἔγνωκας, ὅτι ἄνθρωπος καὶ σὺ εἷς καὶ ἐτέρων τοιῶνδε
 10 ἄρχεις, ἐκείνο πρῶτον μάθε, ὥς κύκλος τῶν ἀνθρωπῶν
 ἐστὶ πρηγμάτων, περιφερόμενος δὲ οὐκ ἔῃ αἰεὶ τοὺς αὐ-
 τοὺς εὐτυχέειν. ἤδη ὦν ἐγὼ γνώμην ἔχω περὶ τοῦ προ-
 κειμένου πρήγματος τὰ ἔμπαλιν ἢ οὗτοι. εἰ γὰρ ἐθελή-
 σομεν ἐσδέξασθαι τοὺς πολεμίους ἐς τὴν χώραν, ὅδε τοι
 15 ἐν αὐτῷ κίνδυνος ἔνι. ἐσσωθεὶς μὲν προσπολλύεις πᾶ-
 σαν τὴν ἀρχήν· δῆλα γὰρ δὴ, ὅτι νικῶντες Μασσαγέται
 οὐ τὸ ὀπίσω φεύξονται, ἀλλ' ἐπ' ἀρχὰς τὰς σὰς ἐλῶσι·
 νικῶν δὲ οὐ νικᾷς τοσοῦτον ὅσον εἰ διαβὰς ἐς τὴν ἐκεί-
 νων, νικῶν Μασσαγέτας, ἔποιο φεύγουσι· τωὐτὸ γὰρ
 20 ἀντιθήσω ἐκείνῳ, ὅτι νικήσας τοὺς ἐναντιουμένους ἐλᾷς
 ἰθὺς τῆς ἀρχῆς τῆς Τομύριος. χωρὶς τε τοῦ ἀπηγμημέ-
 νου αἰσχροῦ καὶ οὐκ ἀνασχετόν, Κῦρόν γε τὸν Καμ-
 βύσειω γυναικὶ εἷξαντα ὑποχωρῆσαι τῆς χώρας. νῦν
 ὦν μοι δοκεῖ διαβάντας προελθεῖν ὅσον ἂν ἐκείνοι διε-
 25 ξίωσι, ἐνθεῦτεν δὲ τάδε ποιεῦντας πειρᾶσθαι ἐκείνων
 περιγενέσθαι. ὥς γὰρ ἐγὼ πυνθάνομαι, Μασσαγέται
 εἰσὶ ἀγαθῶν τε Περσικῶν ἄπειροι καὶ καλῶν μεγάλων
 ἀπαθές· τούτοισι ὦν τοῖσι ἀνδράσι τῶν προβάτων
 ἀφειδέως πολλὰ κατακόψαντας καὶ σκευάσαντας προ-

θεῖναι ἐν τῷ στραταπέδῳ τῷ ἡμετέρῳ δαῖτα, πρὸς δὲ 30
καὶ κρητῆρας ἀφειδέως οἴνου ἀκρήτου καὶ σιτία παν-
τοῖα· ποιήσαντας δὲ ταῦτα, ὑπολειπομένους τῆς στρα-
τιῆς τὸ φλαυρότατον, τοὺς λοιποὺς αὐτὶς ἐξαναχωρέειν
ἐπὶ τὸν ποταμόν. ἦν γὰρ ἐγὼ γνώμης μὴ ἀμάρτω, κείνοι
ιδόμενοι ἀγαθὰ πολλὰ τρέψονται τε πρὸς αὐτά, καὶ 35
ἡμῖν τὸ ἐνθεῦτεν λείπεται ἀπόδεξις ἔργων μεγάλων.

208. Γνώμαι μὲν αὐται συνέστασαν. Κῦρος δὲ μετεῖς
τὴν προτέρην γνώμην, τὴν Κροίσου δὲ ἐλόμενος, προη-
γόρευε Τομύρι ἐξαναχωρέειν ὡς αὐτοῦ διαβησομένου ἐπ’
ἐκείνην. ἡ μὲν δὲ ἐξαναχώρεε κατὰ ὑπέσχετο πρῶτα·
Κῦρος δὲ Κροῖσον ἐς τὰς χεῖρας ἐσθλὴς τῷ ἑωυτοῦ παιδὶ 5
Καμβύσῃ, τῷ περ τὴν βασιληΐην ἐδίδου, καὶ πολλὰ ἐν-
τειλάμενός οἱ τιμᾶν τε αὐτὸν καὶ εὖ ποιεῖν, ἣν ἡ διάβα-
σις ἢ ἐπὶ Μασσαγέτας μὴ ὀρθωθῇ, ταῦτα ἐντειλάμενος
καὶ ἀποστείλας τούτους ἐς Πέρσας αὐτὸς διέβαινε τὸν
ποταμόν καὶ ὁ στρατὸς αὐτοῦ. 10

209. Ἐπεὶ τε δὲ ἐπεραιώθη τὸν Ἀράξεα, νυκτὸς
ἐπελθούσης εἶδε ὄψιν, εὐδων ἐν τῶν Μασσαγετέων τῇ
χώρῃ, τοιήνδε. ἐδόκεε ὁ Κῦρος ἐν τῷ ὕπνῳ ὁρᾶν τῶν
Ῥστάσπεος παίδων τὸν πρεσβύτατον ἔχοντα ἐπὶ τῶν
ὤμων πτέρυγας, καὶ τουτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ 5
τὴν Εὐρώπην ἐπισκιάζειν. Ῥστάσπεϊ δὲ τῷ Ἀρσάμεος,
έόντι ἀνδρὶ Ἀχαιμενίδῃ, ἦν τῶν παίδων Δαρείος πρεσβύ-
τατος, ἑὼν τότε ἡλικίην ἐς εἴκοσιν ἢ μάλιστα ἔτεα, καὶ
οὗτος καταλέλειπτο ἐν Πέρσῃσι· οὐ γὰρ εἶχε κω ἡλικίην
στρατεύεσθαι. ἐπεὶ ὦν δὴ ἐξεγέρθη ὁ Κῦρος, ἐδίδου 10
λόγον ἑωυτῷ περὶ τῆς ὄψιος. ὡς δὲ οἱ ἐδόκεε μεγάλη
εἶναι ἡ ὄψις, καλέσας Ῥστάσπεα καὶ ἀπολαβὼν μῦθον
εἶπε· “Ῥστασπες, παῖς σὸς ἐπιβουλεύων ἐμοί τε καὶ τῇ
ἐμῇ ἀρχῇ ἔαλωκε. ὡς δὲ ἀτρεκέως ταῦτα οἶδα, ἐγὼ ση-
μανέω. ἐμεῦ θεοὶ κηδέονται, καὶ μοι πάντα προδεικνύουσι 15
τὰ ἐπιφερόμενα· ἤδη ὦν ἐν τῇ παροιχομένῃ νυκτὶ εὐδων
εἶδον τῶν σῶν παίδων τὸν πρεσβύτατον ἔχοντα ἐπὶ τῶν

ὤμων πτέρυγας, καὶ τουτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. οὐκὼν ἐστὶ μηχανὴ ἀπὸ τῆς
 20 ὄψιος ταύτης οὐδεμία τὸ μὴ κεῖνον ἐπιβουλεύειν ἐμοί.
 σὺ τοίνυν τὴν ταχίστην πορεύεο ὀπίσω ἐς Πέρσας, καὶ
 ποίεε ὅκως, ἐπεὰν ἐγὼ τάδε καταστρεψάμενος ἔλθω ἐκεῖ,
 ὥς μοι καταστήσης τὸν παῖδα ἐς ἔλεγχον.

210. Κῦρος μὲν δοκέων Δαρεῖόν οἱ ἐπιβουλεύειν
 ἔλεγε τάδε· τῷ δὲ ὁ δαίμων προέφαινε ὥς αὐτὸς μὲν
 τελευτήσειν αὐτοῦ ταύτη μέλλοι, ἡ δὲ βασιληΐη αὐτοῦ
 περιχωρεῖ ἐς Δαρεῖον. ἀμείβεται οἱ δὴ ὦν ὁ Ἑστιά-
 5 σπης τοῖσδε· ὦ βασιλεῦ, μὴ εἴῃ ἀνὴρ Πέρσης γεγωνὺς
 ὅστις τοι ἐπιβουλεύσει, εἰ δ' ἔστι, ἀπόλοιτο ὥς τάχιστα·
 ὃς ἀντὶ μὲν δούλων ἐποίησας ἐλευθέρους Πέρσας εἶναι,
 ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων ἄρχειν ἀπάντων. εἰ δὲ τίς
 τοι ὄψις ἀπαγγέλλει παῖδα τὸν ἐμὸν νεώτερα βουλεύειν
 10 περὶ σέο, ἐγὼ τοι παραδίδωμι χρῆσθαι αὐτῷ τοῦτο ὃ τι
 σὺ βούλει. Ἑστιάσπης μὲν τούτοισι ἀμειψάμενος καὶ
 διαβὰς τὸν Ἀράξεα ἦε ἐς Πέρσας, φυλάξων Κύρῳ τὸν
 παῖδα Δαρεῖον.

211. Κῦρος δὲ προελθὼν ἀπὸ τοῦ Ἀράξεω ἡμέρης
 ὁδὸν ἐποίηε τὰς Κροίσου ὑποθήκας. μετὰ δὲ ταῦτα,
 Κύρου τε καὶ Περσέων τοῦ καθαροῦ στρατοῦ ἀπελά-
 5 σαντος ὀπίσω ἐπὶ τὸν Ἀράξεα, λειφθέντος δὲ τοῦ ἀχρη-
 στοῦ, ἐπελθοῦσα τῶν Μασσαγετέων τριτημορις τοῦ στρα-
 τοῦ τοὺς τε λειφθέντας τῆς Κύρου στρατιῆς ἐφόνευσεν
 ἀλεξομένους καὶ τὴν προκειμένην ἰδόντες δαῖτα, ὥς χει-
 ρώσαντο τοὺς ἐναντίους, κλιθέντες δαίνυντο, πληρωθέν-
 10 τες δὲ φορβῆς καὶ οἴνου εὖδον. οἱ δὲ Πέρσαι ἐπελθόντες
 πολλοὺς μὲν σφῶν ἐφόνευσαν, πολλῷ δ' ἔτι πλευνὰς
 ἐξώγησαν, καὶ ἄλλους καὶ τὸν τῆς βασιλείης Τομύ-
 ριος παῖδα, στρατηγέοντα Μασσαγετέων, τῷ οὐνομα ἦν
 Σπαργαπίσης.

212. Ἡ δὲ πυθομένη τά τε περὶ τὴν στρατιὴν γε-
 γονότα καὶ τὰ περὶ τὸν παῖδα, πέμπουσα κήρυκα παρὰ

Κῦρον ἔλεγε τάδε· Ἀπληστε αἵματος Κῦρε, μηδὲν ἐπαρ-
 θῆς τῷ γεγονότι τῷδε πρήγματι, εἰ ἀμπελίνῳ καρπῷ,
 τῷπερ αὐτοὶ ἐμπιπλάμενοι μαίνεσθε οὕτω ὥστε κατιόν- 5
 τος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλῶειν ὑμῶν ἔπεα κακά,
 τοιούτῳ φαρμάκῳ δολῶσας ἐκράτησας παιδὸς τοῦ ἐμοῦ,
 ἀλλ' οὐ μάχῃ κατὰ τὸ καρτερόν. νῦν ὦν μεν εἷ παραι-
 νεούσης ὑπόλαβε τὸν λόγον. ἀποδούς μοι τὸν παῖδα
 ἄπιθι ἐκ τῆσδε τῆς χώρας ἄξήμιος, Μασσαγετέων τρι- 10
 τημορίδι τοῦ στρατοῦ κατυβρίσας. εἰ δὲ μὴ ταῦτα σὺ
 ποιήσεις, ἥλιον ἐπόμνυμί τοι τὸν Μασσαγετέων δεσπό-
 την, ἣ μὴν σε ἐγὼ καὶ ἄπληστον ἐόντα αἵματος κορέσω.

213. Κῦρος μὲν νυν τῶν ἐπέων οὐδένα τούτων ἀνε-
 νειχθέντων ἐποιέετο λόγον· ὁ δὲ τῆς βασιλείης Τομύριος
 παῖς Σπαργαπίσης, ὥς μιν ὁ τε οἶνος ἀνῆκε καὶ ἔμαθε ἵνα
 ᾗν κακοῦ, δεηθεὶς Κύρου ἐκ τῶν δεσμῶν λυθῆναι ἔτυχε,
 ὥς δὲ ἐλύθη τε τάχιστα καὶ τῶν χειρῶν ἐκράτησε, διερ- 5
 γάζεται ἐωυτόν. καὶ δὴ οὗτος μὲν τρόπῳ τοιούτῳ τελευτᾷ.

214. Τόμυρις δέ, ὥς οἱ Κῦρος οὐκ ἐσήκουσε, συλ-
 λέξασα πᾶσαν τὴν ἐωυτῆς δύναμιν, συνέβαλε Κύρῳ.
 ταύτην τὴν μάχην, ὅσαι δὴ βαρβάρων ἀνδρῶν μάχαι ἐγέ-
 νοντο, κρίνω ἰσχυροτάτην γενέσθαι, καὶ δὴ καὶ πυνθά- 5
 νομαι οὕτω τοῦτο γενόμενον. πρῶτα μὲν γὰρ λέγεται
 αὐτοὺς διαστάντας ἐς ἀλλήλους τοξεύειν, μετὰ δέ, ὥς σφι
 τὰ βέλεα ἐξετετόξευτο, συμπεσόντας τῆσι αἰχμῇσί τε καὶ
 τοῖσι ἐγχειριδίοις συνέχεσθαι. χρόνον τε δὴ ἐπὶ πολλὸν
 συνεστάναι μαχομένους καὶ οὐδετέρους ἐθέλειν φεύγειν·
 τέλος δὲ οἱ Μασσαγέται περιεγενέατο· ἣ τε δὴ πολλή 10
 τῆς Περσικῆς στρατιῆς αὐτοῦ ταύτη διεφθάρη, καὶ δὴ καὶ
 αὐτὸς Κῦρος τελευτᾷ, βασιλεύσας τὰ πάντα ἐνὸς δέοντα
 τριήκοντα ἔτεα. ἀσκὸν δὲ πλήσασα αἵματος ἀνθρωπηίου
 Τόμυρις ἐδίζητο ἐν τοῖσι τεθνεώσι τῶν Περσέων τὸν Κύ-
 ρου νέκυν, ὥς δὲ εὔρε, ἐπανῆκε αὐτοῦ τὴν κεφαλὴν ἐς τὸν 15
 ἀσκόν· λυμαιομένη δὲ τῷ νεκρῷ ἐπέλεγε τάδε· Σὺ μὲν
 ἐμὲ ζώουσάν τε καὶ νικώσάν σε μάχῃ ἀπώλεσας, παῖδα

τὸν ἐμὸν ἐλὼν δόλω· σὲ δ' ἐγὼ κατάπερ ἠπέειλσα, αἷματος κορέσω. τὰ μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου, 20 πολλῶν λόγων λεγομένων ὅδε μοι ὁ πιθανώτατος εἴρηται.

215. Μασσαγέται δὲ ἐσθιῆτά τε ὁμοίην τῇ Σκυθικῇ φορέουσι καὶ δίαιταν ἔχουσι, ἵπποται δὲ εἰσι καὶ ἀνιπποι (ἀμφοτέρων γὰρ μετέχουσι) καὶ τοξόται τε καὶ αἰχμοφόροι, σαγάρεις νομίζοντες ἔχειν. χρυσῷ δὲ καὶ 5 χαλκῷ τὰ πάντα χρέωνται· ὅσα μὲν γὰρ ἐς αἰχμὰς καὶ ἄρδεις καὶ σαγάρεις, χαλκῷ τὰ πάντα χρέωνται, ὅσα δὲ περὶ κεφαλὴν καὶ ζωστήρας καὶ μασχαλιστήρας, χρυσῷ κοσμέονται. ὥς δ' αὖτως τῶν ἵππων τὰ μὲν περὶ τὰ στέρνα χαλκέους θώρηκας περιβάλλουσι, τὰ δὲ περὶ 10 τοὺς χαλινούς καὶ στόμια καὶ φάλαρα χρυσῷ. σιδήρῳ δὲ οὐδ' ἀργύρῳ χρέωνται οὐδέν· οὐδὲ γὰρ οὐδέ σφί ἐστι ἐν τῇ χώρῃ, ὃ δὲ χρυσὸς καὶ ὁ χαλκὸς ἄπλετος.

216. Νόμοισι δὲ χρέωνται τοιοῖσδε· γυναῖκα μὲν γαμέει ἕκαστος, ταύτησι δὲ ἐπὶ κοινὰ χρέωνται. τὸ γὰρ Σκύθας φασὶ Ἕλληνας ποιέειν, οὐ Σκύθαι εἰσὶ οἱ ποιέοντες ἀλλὰ Μασσαγέται· τῆς γὰρ ἐπιθυμῆσει γυναικὸς 5 Μασσαγέτης ἀνὴρ, τὸν φαρετρεῶνα ἀποκρεμάσας πρὸ τῆς ἀμάξης μίσγεται ἀδεῶς. οὐρὸς δὲ ἡλικίης σφί προκέεται ἄλλος μὲν οὐδεὶς· ἐπεὰν δὲ γέρων γένηται κάρτα, οἱ προσήκοντές οἱ πάντες συνελθόντες θύουσί μιν, καὶ ἄλλα πρόβατα ἅμα αὐτῷ, ἐψήσαντες δὲ τὰ κρέα κατευω 10 χέονται. ταῦτα μὲν τὰ ὀλβιώτατά σφί νενόμισται, τὸν δὲ νόσφω τελευτήσαντα οὐ κατασιτέονται, ἀλλὰ γῇ κρύπτουσι, συμφορὴν ποιούμενοι ὅτι οὐκ ἔκετο ἐς τὸ τυθῆναι. σπείρουσι δὲ οὐδέν, ἀλλ' ἀπὸ κτηνέων ζῶουσι καὶ ἰχθύων· οἱ δὲ ἄφθονοί σφί ἐκ τοῦ Ἀράξω ποταμοῦ 15 παραγίνονται· γαλακτοπόται δὲ εἰσι. θεῶν δὲ μόνον ἥλιον σέβονται, τῷ θύουσι ἵππους. νόμος δὲ οὗτος τῆς θυσίης· τῶν θεῶν τῷ ταχίστῳ πάντων τῶν θνητῶν τὸ τάχιστον δατέονται.

IONIC DIALECT.

THE Ionians, according to Herodotus (i. 145. vii. 94), were originally Pelasgians, and previous to the coming of Danaus dwelt in the Peloponnesus, and subsequently in Attica. They were called Ionians from a distinguished chieftain of the name of ION, son of Xuthus (viii. 44), who was son of Hellen and brother of Dorus and Æolus. Whether the names are real or not, the legend indicates the near relationship of the Hellenic tribes.*

The name Ionia is found applied to various parts of Greece, and particularly to Attica and the northern part of the Peloponnesus, extending as far as the western coast, as we must believe from the perpetuation of the name in the *sea* and the *islands* which are still called *Ionian*.

It was a son of Codrus (Pausan. vii. 2. 1), who, quarreling unsuccessfully with his brother about the succession, and determining thereon to seek new seats beyond the seas, set the example of those emigrations which distinguish that period. Various expeditions from Hellas, composed mainly, but not exclusively, of Ionians, filled the Ægean coast of Asia Minor, the adjacent islands of Chios and Samos, and the intermediate station of the Cyclades. The limits of the Asiatic Ionia were, Doris on the south, and Æolia on the north. The confederation of colonies continued for some time to acknowledge Athens as the common metropolis. Separation, however, and diversity of circumstances, at length operated differences

* The more probable opinion is, that the name came originally from the East (though it may have been repeated in the person of a son of Xuthus) from Javan, son of Japheth (Gen. x. 2). The argument is drawn out at length in *Boch. Geo. Sac.* P. i. lib. iii. cap. iii., and recently by Pococke ("India in Greece"), who locates the original seat of the Javans on the upper Indus.

in their habits of life and modes of thought, and, by consequence, in their forms of expression. Still the Attic and Ionic, from their having flowed longer together in the common channel, bore a nearer assimilation to each other, than to the other Hellenic dialects. The characteristic differences may be referred to two heads:—

1. The Ionic retained more of the simplicity of the earlier common language. This stability it possessed from having had so early a standard literature, and from its making less subsequent improvement. The language of Homer and Hesiod differ but little from the *modern* Ionic of Herodotus. Attica was distinguished by a higher intellectual activity. Strenuous rivalries and earnest endeavors to realize the highest forms of civilization, left no resource undeveloped. Athens was the university of Greece. There were not only the theatre and the bema, the porch and the academe, but there also were the schools of rhetoric and grammar. The language was carried to the highest point of cultivation.

2. The amenities of the country, the fertility of the soil, the mildness and salubrity of a climate tempered by the blandest breezes, all contributed to that luxurious easefulness of life in the Asiatic Ionia, and that voluptuousness of manner which became proverbial. (Vid. Hor. Carr. iii. 6. 21.) The language partook of the same mellowing influences till it acquired, in the softened articulation of its consonants, and in its profusion of vowel-sounds, a feminine charm of unrivaled elegance and sweetness. This appears:—

a. In the prevalence of the more attenuated vowels. There is in all languages, with the growth of refinement, a tendency to pass from the more open and masculine vowel-sounds to those of a finer, and, we might say, feminine quality. A ready illustration of this we have in our word *bleat*, from the Anglo-Saxon *blætan*, pronounced with the open sound of *a*, nearly as in *far*. And so our ancestors said *blāht*, which was purely imitative, without any disguise of refinement,—a pronunciation which is preserved in localities till the present time. But the sound *blāht* has given way, first to *bläte*, and now to *bleet*. The name of the animal is another illustration equally pertinent, which is, in German, *schaf*, in Low Dutch, *schaap*, Eng. *sheep*. The Doric, the rudest of the Grecian dialects, abounded in the *plateiasm* of the broad open *a*; the Attic had a happy mixture of manly strength and refinement; the Ionic went to the extreme of attenuating the vowel-sounds, substituting, for instance, η for *a*, and the close long \bar{o} sound for the diphthong *av*.

b. But it is not more the quality than the number of its vowel-sounds that gives character to a language. The ruder languages have comparatively few vowels. Witness some of the Teutonic and Slavonic dialects, which abound in the ruggedest combinations of consonants. The open page looks like a field of rocks. We are willing to admit of them what Byron has said, not so truly, of the English:

— “ Our harsh, northern, whistling, grunting guttural,
Which we're obliged to hiss and spit and sputter all.”

The language of warmer climates naturally has a more soft and liquid accent; and the Ionic particularly delights in a confluence of vowel-sounds, which gives an oily smoothness to its current. It seeks to secure this:—

a. By neglecting the *elision* where it is commonly used by the other dialects; as, δὲ ἐν, instead of δ' ἐν.

β. By neglecting the *contraction*, particularly in nouns and verbs; as, νόος, ποιέω, instead of νοῦς, ποιῶ.

γ. By dialysis of the diphthong; as, εἷ for εἰ.

δ. It, further, inserts or prefixes a vowel where none belonged, especially ε before the flexible endings; as, ἀδελφεὸς for ἀδελφός, ἀσταχύων for σταχύων.

ε. Nay, it even displaces a consonant by a vowel, particularly ν by α in the third person plural of the objective form of the verb, making -ατο and -αται for -ντο, -νται.

c. In their choice of consonants the Ionians were equally nice. They put a softer letter in place of a harder, sometimes where it is difficult for us to see any connection between the two; but particularly they used the smooth mute for the aspirate of the same class; as, δέκομαι for δέχομαι, ἀπ' ἧς for ἀφ' ἧς.

Any language, having a moderate degree of refinement, naturally eschews two aspirations in immediate consecution; and in seeking to avoid the harshness, we instinctively soften the former. This, I think, is a universal principle of language, which our orthoëpists have entirely overlooked. Even Webster, following the authority of Walker, would have us pronounce such words as *transubstantiation*, *consociation*, with the double aspiration, *she-a-shun* (instead of *sī-a-shun*), which the cultivated ear, untrammelled of authority or habit, would hardly tolerate. In such matters, the Greeks had fine feelings, a quick ear, and a taste whose standard was rather the inspirations of nature than the dictates of authority.

Hence they said $\tilde{\epsilon}\chi\omega$ for $\epsilon\chi\omega$; $\tau\rho\acute{\epsilon}\phi\omega$ for $\theta\rho\acute{\epsilon}\phi\omega$; and so of all similar words. When a verb began with an aspirate, they used the tenuis in the reduplication. Even our heavier ears can perceive how ungainly to say $\phi\acute{\epsilon}\phi\nu\kappa\alpha$ instead of $\pi\acute{\epsilon}\phi\nu\kappa\alpha$, and how unnatural to say $\phi\acute{\epsilon}\pi\nu\kappa\alpha$. The application of this principle—that, namely, of softening the initial syllable in preference to the other—the Ionians carried so far as sometimes to transpose the breathings when they followed in the inverse order, and said $\kappa\iota\theta\omega\nu$ for $\chi\iota\theta\omega\nu$. So in $\acute{\epsilon}\nu\tau\epsilon\ddot{\upsilon}\theta\epsilon\nu$, where the aspirate is preceded by two tenuis, the rhythmical or musical force of the *alternation* of soft and hard breathings—analagous to the recurrence of short and long syllables, and having so far an element of poetry—led them to say $\acute{\epsilon}\nu\theta\acute{\epsilon}\ddot{\upsilon}\tau\epsilon\nu$.

The following tables, not aiming at all at a complete analysis of the dialect, will serve, it is hoped, to facilitate to the student the acquisition of a familiarity with its orthography, and so to remove at once the perplexities he would otherwise be likely to suffer.

NOTE.—The references, when not otherwise specified, are to the paragraphs in these introductory remarks, intending to point out the principles on which the changes are made.

SYNOPTICAL TABLES.

I.—OF VOWEL CHANGES.

A.

- α is put for ϵ ; as, $\mu\acute{\epsilon}\gamma\alpha\theta\omicron\varsigma$, $\tau\acute{\alpha}\mu\nu\omega$, $\kappa\acute{\alpha}\nu\omega$. (1.)
- “ “ “ η ; as, $\acute{\alpha}\mu\phi\iota\sigma\beta\alpha\sigma\acute{\iota}\eta$ for $\acute{\alpha}\mu\phi\iota\sigma\beta\eta\sigma\acute{\iota}\eta$. (1.)
- is prefixed, apparently as a mere euphonic element (2. b. δ); as $\acute{\alpha}\sigma\tau\alpha\phi\iota\varsigma$ for $\sigma\tau\alpha\phi\iota\varsigma$.
- stands for the diphthong $\alpha\iota$; as, $\acute{\epsilon}\tau\acute{\alpha}\rho\omicron\varsigma$ for $\acute{\epsilon}\tau\alpha\iota\rho\omicron\varsigma$.

E.

- ϵ is put for α ; as, $\xi\rho\sigma\eta\nu$ for $\xi\rho\sigma\eta\nu$ —and particularly in the pure verbs as, $\delta\rho\acute{\epsilon}\omega$ for $\delta\rho\acute{\alpha}\omega$. (2. a.)
- stands for the diphthong $\epsilon\iota$; as, $\acute{\alpha}\pi\acute{o}\delta\epsilon\iota\varsigma$ for $\acute{\alpha}\pi\acute{o}\delta\epsilon\iota\varsigma$, $\acute{\epsilon}\varsigma$ for $\epsilon\iota\varsigma$, $\mu\acute{\epsilon}\zeta\omega\iota$ for $\mu\epsilon\acute{\iota}\zeta\omega\nu$, and in the oblique cases of $\chi\epsilon\acute{\iota}\rho$.

ε falls away,

1. from the beginning of a word; as, *δρτῆ* for *ἐορτῆ*.
2. from the middle of a word,
 - (a.) after ι in *ἱερὸς* and its derivatives and compounds, which becomes *ἱρὸς*, etc.
 - (b.) in the penult of the feminine termination -εία; as, *εὐηθλίη* for *εὐηθείη*.

- is inserted, (2. b. δ)

1. before the flexible terminations of nouns and verbs, thus rendering many impure verbs pure; as, *βιπτέω* for *ρίπτω*.
2. more rarely in other places; as, *αἰέλουρος* for *αἴλουρος*, *ἄέκων* for *ἄκων*. Thus we get *ἄείδω* for *ᾄδω*, and *ἐπαείρω* for *ἐπαίρω*.

- is prefixed in the participle of the substantive verb, *ῥων* for *ῶν*.

εα, εε, εο, by resolution stand for η, ει, ου; as, in *γάεα*, *ποίεε*, *ἐμέεο*. Also, before the long vowels and diphthongs, in the pure verbs, it stands uncontracted. (2. b. β.)

H.

η is used for α, (2. a)

- a. in the termination of nouns of the first declension; as, *ἡμέρη*, *ἱστορίη*.
- b. in the contraction of verbs in αω; as, *δρῆν*, *φοιτῆ*.
- c. in beginning or middle of many other words; as, *πρήγμα*, *ἡήρ*.

- “ “ “ ε; as, *θηησάμενος* for *θηεσάμενος*, which for *θεασάμενος* and particularly in the dialysis of the diphthong ει; as, *ἄνθρωπήιος* for *ἄνθρωπέιος*.

- “ “ “ ω; as, *Μαιῆτις* for *Μαιῶτις*.

- is inserted in the middle of a word; as, *πολιήτης* for *πολίτης*. (2. b. δ.)

I.

ι is used for ε; as, *ἱστίη* for *ἑστίη*.

- is dropped from the diphthongs αι and ει. (Vide supra, at A and E.)

- is inserted, (a.) after the short vowels, transforming them into diphthongs,

1. after α; as, *αἰερὸς* for *αετός*.
2. after ε more frequently; as, *κεινός*, *στεινός*, *ειρωτάω*.
3. after ο; as, *ποίη* for *πόα*.

(b.) before the case-ending; as, *ἡσύχιος*.

Ο.

ο is used for ω; as, ζόη (the accent drawn back) for ζωή.

Υ.

υ is used for ι; as, in βύβλος and its derivatives, βρίγες for φρύγες.
 — “ “ “ οι in ξυνός for κοινός.

Ω.

ω is used for α; as, χρεῖω for χρεῖα—and commonly in the diphthong αυ; as, θωυμαστὸς for θευμαστὸς. Some write only the ω, θωμ-; others with diaeresis, θωῦ.
 — “ “ “ οη; as, χλωρὸς for χλοηρὸς; by contraction, as in the regular verbs in οω.
 — comes also by crasis from οα; as, ὦνῆρ for ὁ ἀνῆρ; τῶπὸ for τὸ ἀπό, which some write τῶπό; also from οι α, as ὤνθρωποι, ὄλλοι.

TAB. II.—DIPHTHONGS.

1. CHANGE.

αι and ει lose the subjunct vowel. (See Tab. I., A. and E.)

αι is inserted before the termination of nouns of 1st decl.; as, ἀναγκαίη for ἀνάγκη. (2. b. δ.)

αυ becomes ων. (See Tab. I. Ω.)

Note.—All the principal editions, following the Aldine, point with the diaeresis, ωῦ. Schw. agrees with Hermann and others of high authority in condemning this, and claims that the best Mss. do not countenance it. On such authority I accede to this punctuation; yet it is proper to say, the analogy of the other diphthongs forbids us to be quite certain that this is correct. (See below, 3. n.)

ευ stands for εο or εω; as, Λευτυχίδης for Λεοτυχίδης or Λεωτυχίδης—and generally where εο suffers contraction into ου; as, πλέον, πλεῦν; ποιεῦμενος for ποιούμενος.

οι is used for ει; as, οἰκός for εἰκός.

— “ “ “ εοι; as, οἰκῶς for εἰκῶς.

ου is used for the vowel ο; as, νοῦσος, μούνος, for νόσος, μόνος. This comes by the insertion of ε first (2. b. δ) and then contraction.

2. RESOLUTION.

The diphthongs which result from contraction of the short vowels, suffer resolution; or, better to say, the vowels remain uncontracted. (2. b. β.) We have, therefore,

εε for ει: as, *ῥέεθρον*, *ποίηε*.
 εο, οε, and οο, for ου; as, *χρύσειον*, *ἀγαθοεργίη*, *νόος*.

3. DIALYSIS.

The ι diphthongs, to wit, α, η, φ, ει, οι, suffer dialysis and at the same time α and ε are lengthened to η; thus,

α becomes ηι; as, *Θρήϊκες* for *Θρᾶκες*.
 η “ ηι “ *ληϊστής* for *ληστής*.
 φ “ ωι “ *πατρῴιος* for *πατρῆος*.
 ει “ ηι “ *ἀνθρωπήϊος* for *ἀνθρώπιος* (and so for the class of words in *ειος*); *κληῖς* for *κλείς*, and some others.
 οι “ οῖ “ *ῥῖς* for *οῖς*.

Note.—By analogy of these, should *αυ* become *ωυ*? or does the difference of class destroy the analogy? (See above, 1. n.)

4. CRASIS.

Diphthongs arise by crasis at the meeting of vowels between two words; as,

ου from ο ε; as, *οὔτερος*, *τοὔτερον*.
 — “ ου ε; as, *τοῦμοῦ* for *τοῦ ἐμοῦ*.
 — “ ο ο; as, *τοῦνομα* for *τὸ ὄνομα*.

TAB. III.—OF CONSONANTS.

B.

βρίγες is found in Hdt. (vii. 73) as a Macedonian form of *φρύγες*. (2. c.)

Δ.

δ is used for σ; as, *δδμή* for *δσμή*.

Note.—The full primitive form of this word must have been *δζμή* = *δσδμή* fr. *δζω* (cf. *δζη*), which was softened by the suppression of one of the consonant elements, and differently in the different dialects. *Ἰδμεν* and *Ἰσμεν* are not orthographical variations; they are derived severally from *εἶδω* and *ἴσθμι*.

Z.

ζ is used for γ; as, *πεφυζῶς*.

— “ “ “ δ; as, *ζορκάδες* (= *σ-δορκάδες*) for *δορκάδες*.

Note.—Σ initial was a movable element. (See below, under Σ.)

K.

κ is used for ν; as, *κοεῖν* for *νοεῖν*.

— “ “ “ π in the entire class of relative words *κοῖος*, *όκοῖος*, *κότε*, etc. for *ποῖος*, etc.

— “ “ “ χ, its cognate aspirate (2. c.).

Ξ.

ξ is used for κ; as, *ξυνός*, i. e. *ξυνός* for *κοινός*.

— “ “ “ σ in the prep. *ξύν* for *σύν*; which also the Attics use.

— “ “ “ σσ; as, *διξὺς* for *δισσός*.

Π.

π is not changed by an aspirate following (2. c.); as, *ἀπ' ἧς* for *ἄφ' ἧς* *ἀπικνέομαι* for *ἀφικνέομαι*.

Σ.

σσ is used for θ; as, *βυσσός* for *βυθός*. Cf. *πάθος* *patior*, *passus*, *passion*.

— “ “ “ ττ in the numeral *τέσσερες* and its derivatives.

σ is prefixed to *μικρός* generally in Hdt.—a form common also to the Attic.

Note.—Σ, as the rudiment doubtless of a particle, is found as a prefix very extensively. Cf. *mash*, *s-mash*; *plash*, *s-plash*; *traho*, *s-traho*; *force*, *s-forza* (Ital.); *τέλλω*, *tollo*, *σ-τέλλω*; *τρέπω*, *σ-τρέπω*; *tego*, *σ-τέγω*; *labor*, *lapse*, *s-lip*.

Τ.

τ is used for θ its cognate aspirate (2. c.); as, *κατελεῖν* for *καθελεῖν*.

— is interchanged with θ in *ἐνθεῦτεν*, *ἐνθαῦτα*. (2. c.)

TAB. IV.—NOUNS OF THE FIRST DECLENSION.

1. In all the cases of the singular (except the acc. of nouns in *as*), and in the dat. plur. *a* is changed to *η* (2. a.). The gen. plur. of all the

genders inserts *ε* before the termination (2. b. *δ.*); the gen. sing. also of masculines, of which *ov* becomes *ω*.*

2. Feminine nouns which end in *a* in the common dialect.

	S.	P.
γλῶσσ-	η	αι
ἱστορί-	ης	εων
ἡμέρ-	η	ης, ησι
γενέ-	ην	ας

3. Feminines in η are inflected in the same way, and have the peculiarity, many of them, of being lengthened by the insertion of the diphthong $\alpha\iota$ before the termination; as, *ἀναγκαίη, γαληναίη*, etc.

4. Masculines in *as* and *ns* differ only in that the former more commonly, but not invariably, make the acc. sing. in *nv*, and the latter in *ea*. The plur. is the same as in the feminine.

βορέ-	}	{	ης
δεσπότ-			εω
Καμβύσ-			η
Μίδ-			εα, ην
Κανδαύλ-			η

5. Adjectives in α and η conform to these inflections. Of those in $-us, -εια, -v$, the ι is dropped; as, $\betaαθέα, ἡμεσέη$.

TAB. V.—NOUNS OF THE SECOND DECLENSION.

This declension makes the gen. plur. *-εων*; dat. *-οισι*; and the gen. sing. (besides the common form) in *-οιο*, and rarely (perhaps it is confined to a few proper names) in *-εω*; as,

λογ-ος, οἶο, -ω, etc.

Κροίς-ος, έώ, ω̂, etc.

² Ἀνθρωπ-οι, ἔων, οἰσι, etc.

TAB. VI.—NOUNS OF THE THIRD DECLENSION.

1. Nouns in *-eus* (rarely those in *-ης* and *-is*) have *η* or *ε* for the union-vowel, and do not suffer contraction; as,

* Perhaps the true analysis of this gen. sing. is, to say that *ov* is resolved into *eo*, and then the *o* lengthened.

βασιλ-εύς	βασιλ-ῆες, -έες
-ῆος, -έος	-ῆων, -έων
-ῆϊ, -έϊ	-εὔσι
-ῆα, -έα	-ῆας, -έας
-εὺ	

Some Mss. have *πολλήων* in Hdt. ii. 137, but the reading is not approved.

2. Nouns in *-is*, with a pure stem, retain the *ι* throughout, with which the *ι*—the case-ending—of the dat. sing. coalesces; as,

(rarely)	(rarely)
πόλις,	πόλιες, -is, -ηες
πόλιος, -ηος	πολίων, (V. supra, 1.)
πόλι, -ῖ	πολίεσι, -ισι
πόλιν, -ηα	πόλιας, -is, -ηας

3. Linguals in *-is* and *-as* drop the mute, and *α* is changed to *ε*; as, Ὀσφίς, Ὀσφίριος (like πόλις) for Ὀσφιδός; κέρας, κέραος (for κέρατος), κέρεος, which form it retains throughout, uncontracted; as,

κέρ-ας	κέρ-εα
κέρ-εος	κέρ-έων
κέρ-εϊ	κέρ-εσι

4. The contraction is regularly neglected (2. b. β.); but neuters in *-os*, gen. *-eos*, sometimes have *-eus* (Tab. II. 1.)

5. Nouns in *ω* make the acc. sing. in *-συν*; as, Ἰοῦν, Hdt. i. 1.

6. The word *ναῦς* is in Ion. *νηῦς* and *νηῦς*, and has in the inflected forms, *η* or *ε*, as *νηός*, *νεός*, except the dat. sing., which has only *η*. The dat. plur. has *νηυσί*, *νήεσσι*, and *νέεσσι*.

TAB. VII.—THE PRONOUN AND ARTICLE.

1. THE PERSONAL PRONOUN.

1st P.	2d P.	3d P.	Neut.
ἐγώ	σύ	—	
ἐμέο, ἐμεῦ, μεῦ	σέο, σεῦ	οὔ, ἑο, εὔ	
ἐμοί, μοί	σοί, τοί	οἶ, ἑοι	
ἐμέ, μέ	σέ	μίν	
ἡμέες	ὕμέες	—	
ἡμέων	ὕμέων	σφέων	
ἡμῖν	ὕμῖν	σφίσι, σφι	
ἡμέας	ὕμέας	σφέας, σφε	σφέα

1st P.	2d P.	3d P.
νῶ, νῶϊ	σφῶ, σφῶϊ	G. D. σφῶϊν
νῶν, νῶϊν	σφῶν, σφῶϊν	A. σφῶ, σφῶέ

2. THE ITERATIVE *αὐτός*.—This pronoun inserts *ε* (2. b. δ.) before the termination in the Nom. Sing. Fem. and in all the oblique cases, except the Acc. Sing. Masc.; as,

<i>αὐτός</i>	<i>αὐτέη</i>	<i>αὐτό</i>
<i>αὐτέου</i>	<i>αὐτέης</i> , etc.	
<i>αὐτέων</i>		
<i>αὐτέοισι</i>	<i>αὐτέης, αὐτέησι, αὐτέησι</i> , etc.	

3. THE REFLEXIVES.—The reflexives change the diphthong *au* to *oi* (Tab. II. 1.) almost uniformly, and are inflected as *αὐτός*, except that the epenthesis of the *ε* is rare. In the first person, *ε* appears between the component parts; as, *ἐμεωντοῦ*; *σεωντοῦ*; *ἐωντοῦ*, *ἐωντέου*.

4. THE ARTICLE AND RELATIVE.—The article has the inflections the same as nouns of the first and second declensions. The forms *τέω* (Hdt. i. 11.) and *τέοισι* (Id. i. 37.), which Mattaire ranks as articles, belong to the indefinite *τίς*. (See below, No. 5.)

The relative also follows the same form, making gen. *οἷο*, *ἐης*; dat. plur. *οἷσι*, *ῆσι*, etc. Besides this, it had—and in Hdt. more commonly—the form of the article in all the oblique cases, and in the neut.; that is, the *article*, in the generic sense, retained a common form, both in its pre-positive relation, and in its twofold office of demonstrative and relative, in its post-positive relation; as,

<i>ὅς</i>	<i>ῆ</i>	<i>τό</i>
<i>τοῦ</i>	<i>τῆς</i>	etc.
<i>οἷ</i>	<i>αἷ</i>	<i>τά</i>
<i>τῶν</i>	<i>τῶν</i>	
<i>τοῖσι</i>	<i>τῇσι</i>	etc.

5. THE INDEFINITE.

<i>τίς</i>	<i>τί</i>	<i>τινές</i>	<i>ἄσσα</i>
<i>τέο</i> , <i>τεῦ</i>		<i>τέων</i>	
<i>τέω</i> , <i>τῶ</i>		<i>τέοισι</i>	
<i>τινά</i>		<i>τινάς</i>	

The compound *ὅστις* drops the *σ*, and in the Epic poets the *τ* is doubled in the neuter and in the gen. sing.; as,

<i>ὅστις</i>	<i>ὅ τι</i> , <i>ὅττι</i>
<i>ὅτεο</i>	<i>ὅτευ</i> , <i>ὅττεο</i> , <i>ὅττευ</i> , etc.

TAB. VIII.—THE VERB

1. GENERAL CHARACTERISTICS.

- a. The *augment* and *reduplication* are omitted; as, *ποίηον* for *ἐποίηον*; *ἔχον* for *εἶχον*.
 - (α.) The *Perfect* sometimes has the simple augment; as, *ἔκτημαι* for *κέκτημαι*.
 - (β.) The *Pluperfect* sometimes has the simple augment without the reduplication; as, *ἐβούλευντο*; and sometimes the reduplication without the second augment; as, *βεβούλευντο* for *ἐβεβούλευντο*.
- b. *Pure contracted* verbs omit the ordinary contraction; as, *ποιέω*, *ποιέοιμι*.
- c. *Impure* verbs often receive *ε* epenthetic, and are then inflected as the pure verbs; as, *ῥιπτέω*; *τυπτέω*, *τυπτήσω*; *χαιρέω*, *χαιρήσω*.
- d. Verbs in *-άω* change the *α* to *ε*; as, *δρέω*, *φοιτέω*.
- e. Verbs in *-έω* retain *ε* as the union-vowel in aor. 1; as, *ἐπόθεσαν* from *ποθέω*.
- f. Verbs in *-άω*, and rarely those in *-έω*, have *η* in the contraction in place of *ā* or *ει*; as, *ῥρην*, *φοιτῆ*, *κινήσθαι*.
- g. Verbs in *-άω* and *-έω* preceded by *ο*, change *ση* in the derived tenses to *ω*; as, *βοάω*, *βοήσω*, *βάσω*, *βῶσαι*; *νοέω*, *νοήσω*, *νώσω*, *νώσας*.

2. PECULIAR TENSE FORMS.

1. The *Iterative* or *Continuative Form*.—A new *imperfect* is formed by adding *-σκ-* to the tense-stem, with the indicative mode-vowel, of the impf. and aorr., both act. and mid.; as, *τύπτ-εσκ-ον*, *τυπτ-εσκ-όμην*. In Hdt. this form is made only on the stem of the impf. and rarely that of aor. 2.

Note.—The grammarians fail to explain this tense, or to designate it properly by the term *iterative*. I have added that of *continuative*, as better meeting the sense. It contains the former. A continued or complex action may be made up of the iteration of the same act or acts, which taken separately may not suffer protraction or continuity; as continued *striking* is an iteration of *blows*. So of what is *wont* to be done, on occasion or at intervals;—the repeated acts constitute a *series*. This form is a legitimate development, by that principle of language which seeks to express the continuative state of an action by protract-

ed utterance, as in the present, which is always lengthened from the root; as, *θνε, θνήσκω; δρα, διδράσκω; λαβ, λαμβάνω*. The Latin verbs in *esco* we call *inchoatives*, which again is included in the more generic term here used. Cf also *ῥβάω, ῥβάσκω; μεθύω, μεθύσκω*, etc. If Buttmann means, as he seems (§ 112. n. 7), to deny the relation between the *-σκω* and *-σκον*, he plainly errs.

- b. *The Perfect*.—Some verbs with a pure root which have mostly the first (or later) perfect, have certain forms of the old perfect instead, in which the vowel of the root is not lengthened, because followed by another vowel; e. g. *ἔστωός, ἔσταός, τεθνεώς, βεβαώς, βεβάασι*; regular from the roots *στε* or *στα*, *θνε, βα*.

Note.—If we adopt the language of most grammars, and, starting with the later perfect, *τεθνηκώς*, etc., say that *κ* is dropped and the penult shortened, we arrive at the same form, but we have invented a process through which the Ionian mind never traveled.

3. PERSONAL INFLECTIONS AND SYNOPSIS OF PECULIAR FORMS.

(1.) Verbs in *ω*.—a. *Active Voice*.

Pres. *ποι-έω, -έεις, -έει*. Subj. 3d sing. *ποι-ήρσι*. This paragogic *-σι* is not confined to the present.
-έετον, -εετον.
έομεν, -έετε, -έουσι.
-εὔμεν.

Impf. (ε)-*ποι-εον, -εες, -εε; -έετον, -έέτην; -έομεν, -έετε, -εον.*
-ευν. *-εὔμεν.* *-ευν.*

Ionic	τύπτ-ε	}	-σκ	{	-ον, -ες, -ε.
Imperf.	τύψ-α				-ετον, -ετην.
	τύπ-ε				-ομεν, -ετε, -ον.

Aor. 1. of verbs in *-έω*. *πόθ-εσ-α, -ας*, etc. Inf. *πόθεσαι*

Perf. *τέθνε-α, -ας, -ε*, etc. (for *τέθνηκα*, etc.). Part. *τεθνε-ώς, -ῶσα, -ός*.

Pluperf. has *-εα* instead of *-ειν*, inflected like the aor. *ἐγεγόν-εα, -εας, -εε*.
 Plur. *-έατε* —.

Fut. of liquid verbs: *βαλ-έω, -έεις, -έει; -έετον; -έομεν, έετε, έουσι.*

b. *Middle and Passive Voice.*

1. In the 2d pers. sing. -σαι and -σο in the Pres. Impf. and Fut. and Aor. Mid. drop the σ, and the vowels do not suffer contraction as in the Attic, except εο sometimes is contracted to ευ; e. g.

Full form, βουλευέ-σαι.	Ion. -εαι.	Att. η.
" -εσο.	-εο, -ευ.	-ου.
-ασο.	-αο.	-ω.

2. The 3d pers. plur. -νται, -ντο, changes ν to α (2. b. ε), and a preceding union-vowel to ε. This enables the impure verbs to take the regular forms in the perf. pass. instead of the periphrasis of the participle.

Pres. βούλ-ομαι, -εαι, -εται.	Subj. 2d sing. —, -ηαι. —
-εσθον, -εσθον.	
-όμεθα, -εσθε, -έται.	Opt. 3d pers. plur. βουλοί-ατο.
Verbs in -αω,	" " " " τιμώ-ατο.

Impf. βουλ-όμην, -εο (-ευ), -ετο.	3d plur. -έατο.
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Ionic (ε)-τυπτ-ε	} -σκ {	{	-όμην, -εο, -ετο.
Impf. (ε)-τυψ-α			— —
(ε)-τυπ-ε			— — -έατο.

Fut. Mid. τεύξ-ομαι, -εαι, etc.	Subj. φάν-ηαι.
φαν-έομαι, -έαι, etc.	

Aor. Mid. ἐδεξ-όμην, -αο, -ατο.	3d plur. -έατο.	Opt. -αίατο.
ἐγεν-όμην, -εο -ετο.	" " -έατο.	" -οίατο.
ἀπικ-όμην, -εο (-ευ), -έτο.	" " -έατο.	" οίατο.

Perf. τετίμ-ημαι, -ησαι, -ηται.	3d plur. τετιμ-έται.
ἔστρα-μμαι, -ψαι, -πται.	" " ἔστράφ-αται.
ἔφθαρ-μαι, -σαι, -ται.	" " ἐφθάρ-αται.
τέτα-γμαι, -ξαι, -κται.	" " τετάχ-αται.
κεχώρι-σμαι (fr. χωρίζω).	" " κεχωρίδ-αται. (Tab. iii. Δ.)

Pluperf. πεφιλ-ήμην, -ησο, -ητο.	3d plur. -έατο.
ἀπί-γμην, -ξο, -κτο.	" " ἀπίκ-ατο.
ἔστρά-μμην, -ψο, -πτο.	" " ἔστράφ-ατο.
τετά-γμην, -ξο, -κτο.	" " τετάχ-ατο.
ἔσκευά-σμην, -σο, -στο.	" " ἔσκευάδ-ατο. (Tab. iii. Δ.)

(2.) *Verbs in μι.*

a. *Regular.*—Verbs in *-ημι, -ωμι* are frequently inflected as from the forms *-εω, -οω*, particularly in the pres. and impf. 2d and 3d pers. sing. which are generally contracted. The subj. of verbs in *-ημι* is likewise resolved by *ε*, and remains uncontracted.

The 3d pers. plur. reduces *ντσι*, by the change of *ν* to *α* (as above), to *-ασι*.

Pres. *τιθ-ημι, -έεις, εἶς, -έει, εἶ* — *-έασι*. Subj. *τιθ-έω, -έης, ἐη*, etc.
διδ-ωμι, -δέεις, οἶς, -όει, οἶ — *-όασι*.
δείκν-υμι, *-υασι*.

Impf. *ἐτίθ-ην, -εες, εἰς, -εε, εἶ*.
ἐδιδ-ων, -οες, ους, -οε, ου.

The Imperfect has also the aoristic inflection *-εα* in the 1st and 3d pers. sing. of those in *-ημι*; as,

ἐτίθ-εα — *-εε*.

Aor. 1 has sometimes the regular characteristic *σ*, as if from the *ω* form; as, *πάρησα* for *πάρηκα*.

Perf. *ἔστε-α, -ας*, etc. Part. *ἔστε-ώς, -ῶσα, ῶς*; gen. *-ῶτος*, etc.
 Inf. *ἔσταναι*, rarely *ἑστάμεναι*.

Aor. 2.—Subj. *στέ-ω, στέ-ης, στέ-η*; *στέ-ωμεν, στέ-ητε, στέ-ωσι*.

b. *Irregular.*

εἶμι, to be.

Pres.—Plur. *εἰμέν—ξασι*. Subj. *ἔω, ἔης, ἐη, ἔησι; ἔωμεν*, etc.

Impf. *ἔα, ἔας ἔης, ἔην ἦε*; — *ἔατε, ἔσαν, ἔασαν*.
ἔσκ-ον, -ες, -ε, etc.

Fut.—2d pers. *ἔσσει*.

Inf. *ἔμεναι, ἔμμεναι*; not found in Hdt.

Part. *έών, έοῦσα, έόν*.

εἶμι, to go.

Impf. *ἦῖα, — ἦῖε; — ἦῖσαν*.

NOTES.

BOOK I.—CLIO.

PROEMIUM.—The simplicity, directness, and brevity of this proemium commend it as a model. In comprehensiveness of design and felicity of execution, the world has seen no historic production, which, compared with its own age, surpasses that of Herodotus: none has been proclaimed with less ostentation of its author.

1. 'ΗΡΟΔΟΤΟΥ . . . ἥδε. For the inflections of 'ΑΛ. and ἴστ. see Tabb. VI. and IV. — 'Απόδειξις, I. for ἀπόδειξις (see Tab. I.). — ἱστορίη properly signifies *knowledge* as the result of *inquiry*; also *inquiring*. — ἀποδ. lit. *a showing off*, i. e. *publication, exhibition*. — ἥδε generally refers to what follows; οὗτος to what precedes. The sentence may be translated—*This, (is) an exposition of the historical researches of Herodotus the Halicarnassian.* — 2. ὥς, *so that, in order that*, introduces the author's apology or reason for publishing: *That human events (τὰ γινόμενα ἐξ ἀνθρώπων* are the things which transpire among men and by their agency. ἄνθ. gen. caus. eff. C. § 339. and 380. K. § 373. Rem. 1.) *may not become effaced (ἐξίτηλα* clean gone, fr. ἐξίεναι) *by time, and that their deeds both great and wonderful; those on the one hand (τὰ μὲν) exhibited (ἀποδεχθέντα* fr. ἀποδείκνυμι) *by the Hellenes ('Ελλ. dat. ag. A. R. 81. Rem. and R. 97. K. § 384. (11.) C. § 417.) and those by the Barbarians on the other, may not be uncelebrated—(to wit) both other things, and for what cause (i. e. those things on account of which) they warred on one another.* This sentence is remarkable for its distinctive particles, which I have endeavored to express fully, if not elegantly, in the translation. The two clauses commencing at τὰ τε ἄλλα are specific appositives to ἐργα. — θωμιαστὰ, I. for θαν-. They err who point with the diaeresis -ωῦ-.

CAP. I.—1. νυν = οὖν *inceptive*, and distinguished from νῦν by the accent. — οἱ λόγιοι, *the historians*, or in general, *the learned men.* — 2. αἰτίους, *authors*, i. e. *first* in the fault to cause the enmity (διαφορῆς, I.

η for α) that arose between Asia and Greece. — 3. Ἐρυθρῆς. The learner must not confound the Erythraean with the modern Red sea. — ἀπικομένους, I. for ἀφικ. C. § 69. I. a. A. Cap. II. *coming from*. The separate ἀπὸ with the gen. object here shows the full construction of this verb. When these are omitted the compound ἀπικ- is still used, though the English reader, where the connection requires the rendering *arrive at*, would expect the simple verb; and in this case the ἀπο- has reference to a place of departure, necessarily implied, with its own idea of *motion from*, though it cannot be translated. — 4. τὸν καὶ νῦν οἰκ., *which also now they inhabit*. The rel. pro. in the oblique cases takes the form of the article. (See Tab. VII.) οἰκέουσιν for οἰκοῦσιν. — 5. ναυτιλίῃσι μακρῇσι.—dat. endings ησι for αῖς. (See Tab. IV.) — 6. ἀπαγνέοντας fr. ἀπαγνέω, I. for ἀπάγω. — 7. ἐσαπικνέεσθαι. The learner will observe in this word three peculiarities of the dialect; εσ- for εἰσ-; απ- for αφ- (ι-); and εε- for εἰ-. — καὶ δὲ καί. This cluster of particles, of frequent recurrence, seems to direct the attention upon a *particular* instance, after a general statement. This use of it rises legitimately from the meaning of its component parts. The first καὶ is connective—*and*; the second is superadditory—*also*; δὲ may be defined as a particle *affirmative, relative*; i. e. it is confirmative of, and relative to, a known fact, either previously stated or of supposed notoriety. In the former case it is equivalent to, *the said*; *the above*; *the aforementioned*, and such relative phrases; in the latter, to, *the well known*; *the celebrated*, or some corresponding phrase. Render then, τῇ τε ἄλλῃ . . . καὶ δὲ καὶ ἐς Ἄργος, *both elsewhere—and, which-is-notorious-and-specially-concerns-my-subject, also to Argos*. — 8. τὸ δὲ . . . χώρῃ, *now this Argos*, —(δὲ is elegantly used in narrative as a particle of transition, like the Latin *autem*, and the Eng. *now*)—*at that time* (C. § 439. n.) *had* (itself) *before* (i. e. *excelled*) *in all respects the* (cities) *in the region now called Hel-las*. The acc. of time as used here comes properly under the principle of acc. of specification. The ellipsis of the reflexive pronoun with ἑχῶ is common, as with the Lat. *habeo*; τῶν is demonstrative, *those*, the idea of the *genus*, cities, being implied by the *individual*, Argos, as subject. — 10. ἐς δὲ τὸ Ἄ. τοῦτο, *to this Argos, as I said*; or, *as aforesaid*. — διατίθεσθαι τὸν φόρτον, *were disposing of the cargo*. The historic inf. always depends on some finite verb; λέγουσιν is often used; here it is φασί in the first line. — 11. ἀπ' (I. for ἀφ') ἧς, sc. ἡμέρης = ἀπὸ τῆς ἡμέρης ἧ. — 12. σφι. The dative in such a place seems to perform the double office of the *agent* after the verb, and the dat. possessive;—*their goods being nearly all sold out* (and by themselves, of course). — ἐλθεῖν . . . θυγατέρα. See above on καὶ δὲ καί, l. 7. *There came . . . both many other women, and—also the king's daughter*, which circumstance is

pointed out by the $\delta\eta$ as matter of notoriety, and that to which the author would *especially* call attention. — 14. $\tau\delta\delta\epsilon \dots \text{Ἰνάχου}$. The inf. still depends on $\phi\alpha\sigma\acute{\iota}$. They say that *the name to her, according to the same thing which also the Hellenes say, was Io the* (daughter, C. § 447. B. § 125. 5.) *of Inachus*; i. e. the Hellenic account of the *name* agrees with that of the Persian historians, whose authority he is now following. — 16. $\acute{\omega}\nu\acute{\epsilon}\epsilon\sigma\theta\alpha\iota \dots \mu\acute{\alpha}\lambda\iota\sigma\tau\alpha$, that they *purchased of the wares* ($\phi\omicron\rho\tau\acute{\iota}\omega\nu$, gen. part. A. R. 62. C. § 366. K. § 273. 3. S. § 178.) *those things of which there was to them especially a desire*; i. e. what they most desired. — 18. $\delta\iota\alpha\kappa\epsilon\lambda\epsilon\upsilon\sigma\alpha\mu\acute{\epsilon}\nu\omicron\upsilon\varsigma$ implies a scheme previously agreed upon—*having enjoined one another* (aor. mid.), and might be rendered freely, *at a concerted signal*. — $\tau\alpha\varsigma \dots \pi\lambda\epsilon\upsilon\eta\nu\alpha\varsigma$, I. cont. of $\pi\lambda\epsilon\omicron\nu\alpha\varsigma$ (Tab. II.) *the more* sc. $\gamma\upsilon\nu\alpha\acute{\iota}\kappa\alpha\varsigma$, i. e. the greater number = *the most*. So in some modern languages, the only way to express the superlative is to prefix the article to the comparative. A. R. 39. Rem. 2. — 20. $\acute{\epsilon}\sigma\beta\alpha\lambda\epsilon\iota \dots \text{Αἰγύπτου}$, and *having cast* (the women) *into the ship, they went sailing away upon Egypt*. In such phrases as $\acute{\alpha}\chi\alpha\pi\omicron\sigma\iota$ the inf. expresses the *generic*, and the participle the *specific* action. The tendency to this kind of circumlocution is natural and universal; also the use of verbs of motion and abstract action to substitute defective inflections; e. g. *do, did*, as auxiliaries; $\beta\eta\delta' \text{ἵεναι}$, Il. passim, *he went to go*; so in Eng. *he was going to do*; and Lat. *amabam* = *am-* (a, union-vowel) $\beta\eta\nu$, *I went loving*; *amabo* = *am-a-βρω*, *I go to love*. In Italian, *venire* and *andare*, *to go*, are used in the sense of *essere*, *to be*; e. g. *vien riputato*, *it comes (is) reputed*; *mi vien detto*, *it comes (is) said to me*; *vo faciendo*, *I go (am) doing*; *andrà rovinato*, *he will go (be) ruined*.

REMARK.—This chapter presents several facts of great historic moment; as, 1. That the Persians had at so early a date learned men, and specially historians, to whose works Herodotus had access. 2. The migration of the Phœnicians from the Erythræan to the Mediterranean sea. 3. That in those remote times commerce flourished on the great inland seas, of which the Phœnicians were the principal merchants. This Inachus, father of Io, founded Argos about the middle of the nineteenth century B. C.; 300 years before Cecrops founded Athens; near 400 years before the Trojan Dardanus; about five centuries before the similar abduction of Helen, and near a century before the exode of Israel. More particularly,

Argos founded	1856 B. C.
Exode	1766 “
Athens founded	1557 “
Dardanus	1482 “
Troy fell	1184 “

2.—2. οὐκ ὡς Φοίνικες, *not as the Phoenicians*. Duae nobis de *Iūs* in *Ægyptum* accessu exponuntur sententiae: Persae à Phoenicibus raptam; Phoenices sponte se advehendam dedisse adseverabant.—*Schw.* Some editions and Mss. read “Ἕλληνες instead of Φοίνικες, incorrectly, as I must believe. *Wess.* sums up the authorities, and apparently all in favor of Φοί-, and I suspect would have adopted that reading but for the occasion it offered for a witticism. The temptation was too strong for him not to say “Sed suum cuique judicium. “Ἕλληνας *sedibus evertere nolui; neque enim omnia Herodoti editori licent.*” — καὶ . . . πρῶτον, *and this first began the injuries*, i. e. *this was the first* of the acts of violence. — ἀδικ- depends on ἔρξαι. S. § 184. A. R. 59. C. § 350. Rem. The tautology in ἔρξαι πρῶτον is common in Gr. and in colloquial Eng. and is not unknown to our classics; as Milton—“Who first seduced them?” Cf. the compound ὑπάρχω, which passed quite into the sense of the substantive copula, *to be*. — 4. φασί, *they say*, indefinite subject, to denote the common tradition. — τῆς Φοινίκης, sc. πόλιν, in apposition with Τύρον. C. § 361. α. K. § 373. Rem. 4. (a.) — 5. προσσχόντας, sc. ναῦν, *putting in, touching at*. — 6. εἶσαν . . . Κρήτες, *but these must have been Cretans*, i. e. probably were. — 7. ταῦτα . . . γένεσθαι, *these things therefore* (or *as is evident, as you see, δὴ*) *were to them but just retaliation*. The illative force of δὴ arises from its relative character as explained above (§ I. l. 7)—*affirming something which is now made evident*. Of time, δὴ, like *jam*, includes the past down to the present, and ταῦτα—δὴ in this place might be rendered, *thus far, haec- adhuc*. — ἴσα σφι πρὸς ἴσα, *quid pro quo, tit for tat*. The text exhibits the order of these words found in most Mss. and Edd.; but some place σφι after the second ἴσα. It seems almost impracticable to break in upon an idiomatic phrase like this; as if we would say *tit to them for tat,—quid to them pro quo*: and if Herodotus was, like Sallust for instance, fond of idiomatic quaintness, this argument would be conclusive. On the other hand, it is probable he wished to break the severity of idiomatic expression, to make it harmonize the better with his flowing narrative style. — 9. καταπλώσαντας, I. for κ- πλεωσ- from πλέω, for which Hdt. commonly uses πλώω. — νηῖ fr. ναῦς, I. νηὺς. — Αἶδν. *Æa* was the capital city of Colchis, on the river Phasis. — 10. διαπρηξαμένους . . . ἀπίκατο, *having accomplished also the other things on account of which they had come*. — 11. ἀπίκατο, I. pl. pf. pass. 3d pers. plu. B. § 103. 22. C. ¶ 32. § 50. and 46. β. Tab. VIII. — 14. τοὺς . . . ἐκείνουσι. A strict rendering of this passage is necessarily obscure, by reason of the paucity of our pronouns compared with the distinctive variety of the Greek. The sense will be plain by observing that the leading subject refers to the Hellenes—*they answered*; and that ἐκείνοι

designates the Asiatics, and the σφι reflex. and αὐτοὶ emphatic represent the main subject:—that *as they* (the Asiatics) *did not give satisfaction to them* (the Hell-) *for the rape of the Argive Io, neither therefore* (ἄν, I. for οὐν) *would they* (Hell-) *give* (satisfaction) *to them*. — 16. ἀπαγῆς, gen. of crime. — δώσειν, Inf. w. sub. nom. C. § 627. K. § 307. So in Lat. *ipsi* . . . *narrare*, Tac. Agric. I.; *ipse ditari*, Liv. I. 57.

REMARK.—The two great events related in this chapter were prolific themes for the ancient poets and satirists. Of Europa, the popular fable was, that she was carried off by Jupiter under the figure of a bull; and in this form it is made the subject of a most humorous satire by Lucian (Dial. Deor. Mar. XV.). It is also wrought in as the main part of a beautiful ode by Horace (III. 27.). The ancient tradition—founded doubtless in fact—is preserved by the historian. The later fable was such a corruption of this as was likely to grow by the license of ignorance and superstition among a people whose religious sentiments introduced freely the agency of the gods into human affairs.

The story of Medea was not less famous, and constitutes the *fable* of one of Euripides' most powerful tragedies. (See Class. Dict. arts. Argonauts, Jason, and Medea.)

3.—1. Ἀλέξανδρον, called more commonly Paris. Alexander is said to be a cognomen given him by his rustic neighbors, while, a shepherd in Mt. Ida, he was not yet discovered to be the son of Priam, for his courage in protecting them against robbers,—fr. ἀλέξειν τοὺς ἄνδρας. — 2. τὸν, sc. υἱόν. — ἀκηκοῦσα, Part. 2d perf. Att. redup. fr. ἀκούω, agreeing with Ἀλέξανδρον, which, as the leading subject here, is acc. subj. of the Inf. ἐθέλῃσαι, *desired*. — οἱ . . . γενέσθαι γυναῖκα, *that there might be to him a wife* (i. e. that he might have). — 3. ἐπιστάμενον πάντως, *knowing full well*, the part. agreeing with Ἀλέξ-. — 4. δώσει. See K. § 327^a. 2. and 345. 5. — 6. δόξαι, Impers. Inf. with the historic ellipsis of λέγουσι, *it appeared* (good) *to the Hell*-, i. e. they determined, after deliberation. — πέμψαντας is an instance of that mixed construction in which the inf. by virtue of its generally taking the subj. acc. draws the adjunct into that case when it would otherwise properly have some other, as here the dat. to agree with Ἕλλησι. — 7. τοὺς δέ . . . γίνεσθαι, a sentence too concise and complicate to be expressed at the same time literally and clearly in English. The sense is, *that when the Hellenes preferred their demands* (προϊσχυμένων ταῦτα) *they threw up to them* (προφέρειν σφι, i. e. the Hellenes) *the rape of Medea—as that they* (the Hell-) *not giving satisfaction nor making restitution* (i. e. of the person, *giving her up*) *when others demanded, would now wish satisfaction to be made to themselves* (σφι the Hell-) *by others*.

REMARK.—The date of the fall of Troy is placed, by general agreement of chronologers, at 1184 B. C. The abduction of Helen, then, must have been not far from 1200 B. C., and the *δευτέρῃ γενεῇ* would place the Argonautic expedition and the elopement of Medea near the middle of the thirteenth century B. C.

4.—1. Μέχρι . . . τούτου sc. χρόνου, *thus far then*, ὧν = οὗν; μὲν correlative with δὲ serves to render the disjunctive relation of the clauses more distinct. B. § 149. 11. — μούνας, I. for μόνας (see Tab. II.). — 2. τὸ δὲ ἀπὸ τούτου, C. § 478. γ. S. § 141. n. 1. The real construction of this phrase is, that the prepositional clause ἀπὸ τ. is substantive, to which τὸ is article, as an acc. of spec. of time. — Ἑλλ. . . . γενέσθαι, *the Hellenes evidently (δὴ) were greatly at fault*. — 3. προτέρους is correlative with ἥ; *before that*. The learner will observe the tendency of the Greek, and more especially of the Latin, to attach the modifying word directly to the subj. instead of the pred. which causes them to use the adj. where the Eng. would use the adv. qualifier; though in this case the Gr. sometimes said πρὶν—ἥ, and the Lat. generally *priusquam*. — 4. τὸ μὲν νυν . . . εἶναι. For subj. of νομίζειν supply pro. referring to the Asiatics, and make τὸ . . . ἀρπάζειν subj. of εἶναι, — *to carry off women they considered to be the work of unjust men*. — 5. τὸ δέ, *but*, corr. with τὸ μὲν. — ἀρπασθεισῶν, sc. γυναικῶν, gen. dependent, perhaps the grammars would compel us to say, on σπουδῇν, as τιμωρέειν takes the dative. It is in fact the gen. of *motive cause*, C. § 372, to which follows, *to make a serious matter of it* (σπου. ποι.) as the *generic*, and *to avenge it*, as the *specific*, consequent action. — 6. ἀνοήτων. Supply the ellipsis, and construe same as ἀδίκων. — 7. μηδεμίην ᾠρην, *no care, or concern*. Cf. ὀλιγωρέω, to give little care or time, i. e. to neglect. This word (ᾠρην) is the same etymologically as ᾠρη. Usage made a convenient distinction by aid of the *spiritus*. The sense of *season* seems to have been the primary one, which marks the word as probably cognate also to ἔαρ (in Theocr. εἶαρ), YEAR, *spring*, Swed. *aor*; and secondary was that of the business or task of the season, *care*, analogous to the Fr. *journée*, signifying either the *day* or the *day's task—journey*. The Lat. *cura* and *hora* equally imply the aspirate as the primary form. Cf. also δρᾶω, the primary idea of which is still preserved in the idiomatic use of the imp. ὄρα, *take care, look to it*. — 8. ἐβουλέατο, I. for -οντο, Impf. Ind. — 9. σφέας . . . ποιήσασθαι, *themselves indeed therefore (δὴ), to wit, those from Asia* (τοὺς in appo. with σφέας), *the Persians say, make no account of the women being carried off*. — 13. κατελεῖν fr. καθαιρέω, a. 2d. — ἡγήσασθαι depends on λέγ. Πέρσαι. The Per. say that they considered. — 14. τὸ Ἑλληνικόν, sc. ἔθνος or γένος. — τὴν γὰρ . . . κεχωρλί-

σθαι, for the Persians claim as their own (οἰκείωνται, I. for -οονται) Asia and the barbarian nations dwelling therein, but Europe and the Hellenic race they consider to be separated from themselves.

5.—2. σφίσι ἐοῦσαν, was to them. For this use of the dat. see C. § 310. note, or else take σφίσι as the dat. poss. and looking rather to ἔχθρης as its object: the enmity which they had and exercised towards the Hellenes. The part. is used instead of the inf. to denote “the actual existence of the idea designated by it.” K. § 311. 18. Rem. — ἐοῦσ-, I. for οῦσ-. — τῆς ἔχθρης τῆς. The article postpositive retains its original character of a demonstrative, and then only it performs strictly the office of an article, articulum, ἄρθρον, a joint; binding together related clauses. — 4. ἀρπαγῇ, by violence. — 6. ἐμίσγητο, Impf. The form μίσγω prevailed in the old Epic and Ion. dialects instead of μίγνυμι, which mostly supplanted it in the Attic. — 7. ἐπεὶ . . . ἐοῦσα, and when she learned that she was pregnant;—novit se gravem esse. The construction is idiomatic. We consider the reflexive pro. understood, to which in Eng. and mostly in Lat. we refer the complimentary clause. In Greek, however, this compliment adopts the grammatical subject of the principal verb. C. § 633. and 614. ζ. A. R. 107. K. § 310. 3. — 11. ἐρέων, part. fut. denoting purpose. I come not to say, i. e. with the intention of asserting. — ἄλλως πως, otherwise somehow; πως, I. for πως (Tab. III.), has the office to render the word or clause which it qualifies indefinite. — τὸν . . . λόγον, but whom (τὸν) I myself know . . . him having designated, I will go forward to the subsequent (part) of my subject. — 14. σμικρὰ is the proper form of this adj. in the older language, and especially in the Ion. though some editors write for Hdt. μικρός after a final s. — 15. ἐπεξιῶν. Literally, coming-out-upon, i. e. describing. — τὰ γὰρ . . . γέγονε, for what ones (sc. ἄστεα) formerly (τὸ πάλαι sc. ὄν. The art. is acc. spec. as to that which was of old. C. § 478) were great, many of them have become small. — 16. ἐπ’ ἐμεῦ, in my time. ἐπὶ with a gen. of a person or event signifies upon, in respect of time, i. e. in the time of. A. Syn. Prep. 14. — 17. ἀνθρωπητὴν, I. for -πείαν. — 18. τῶντῳ = τῷ αὐτῷ.

REMARKS.—After mentioning these general and uncertain accounts of the early causes of complaint between the Hellenes and the Asiatics, our author commences now on what he considers reliable history, by introducing Cræsus as the first foreigner who made encroachments on the Grecian states. But, according to his manner, on approaching the subject, he runs back, by way of digression, upon the previous history of the country of Cræsus, fetching up a brief, general outline of it, from the earliest times, as preparatory to the more ample discussion of the

subject that lies directly in his way. It is thus, by a well-connected series of digressions, he manages to compass the entire range of ancient history, and to weave, as it were an epic song, the countless variety of time, and place, and character, and act, and incident, into an unbroken story of ever-pleasing diversity, while he still keeps in view a single object, and intends all this preliminary array to the aggrandizement of the final issue—the decisive conflict, namely, of the Greeks with the barbarians. Judged by the common *historic* standard, this is loose composition; judged by the standard of *art*, it is regular; and combines, in the style of artless narrative, the grandeur of the epic with the artistic power of tragedy.

6.—1. γένος, acc. spec. — Ἀλυάττω, I. ending for -ου, 1st decl. — 2. τύραννος . . . ποταμοῦ, ruler of the nations within the river Halys, i. e. on the hither or Grecian side of the river. The term τύρ. primarily signified, one who, by revolution or usurpation, established himself to be king in a country which before had been free; and the successors of such a conqueror, though they received the crown by regular inheritance, bore the same title. Hence the kings of most of the nations around them, whose governments were less stable, were by the Greeks called τύραννοι, not necessarily implying the odious associations of *tyrant*. The Persian king, who, in the imagination of the Greeks, belonged to an unchanging line of ancient monarchy, and the Spartan, whose succession was fixed by the law of Lycurgus, were always dignified with the title of βασιλεὺς. — 3. ὅς . . . ἔνεμον, which flowing from the south (μεσαμ-, I. for μεσημ-) between the Syrians and Paphlagonians (naming the people instead of the country), goes out towards the north wind. The conception of the abstract notion of the points of compass, was subsequent to certain concrete notions which served to designate them; as the *midday* position, or the *rising* or *setting*, of the sun,—*meridian*, μεσημβρία, ἀνατόλη, *ortus*, *occidentalis*; or the direction of a constellation, *septentrionalis*; or a particular wind, βορέας, *Aquilo*, *Notus*, *Eurus*, etc. — 5. βαρβάρων, gen. of the whole with the partitive πρῶτος. — τῶν, rel. in gen. by attraction. K. § 332. 6. C. § 526. — 6. τοὺς μὲν, some, limited by Ἑλλήνων as gen. of the whole. — κατεστρέψατο . . . ἐς φ. ἅπ., subjected to the bringing of tribute. — 7. τοὺς δὲ φ. προσ., others he attached to himself as friends. — 11. σπράτνεμα is subj. of ἐγένετο, and καταστροφή, subjugation, the subj. pred.

REMARKS.—The inroad of the Cimmerians here alluded to is probably the same as that mentioned in c. 15, in the reign of Ardys. They are there said to have been driven by the Scythians from their accustomed haunts into Asia, and to have taken Sardis, except the acropolis.

In c. 103 they are again mentioned as being pursued by the Seythians out of Asia into Europe. This was in the time of Cyaxares of Persia, whose reign was contemporaneous with that of Alyattes of Lydia, from 634 to 595 B. C. Under the name *Cimbri* (a term which may be considered as etymologically the same as that of *Cimmerii*), we meet with a people in Europe who united with the Germans in their attacks on the Romans, and whom Strabo identifies with the Cimmerians (Strabo, *l.* 7. c. 2. Liv. Epist. *l.* 68. Tac. Hist. *l.* 4. c. 73.). They seem to have been the pioneers of the old world. They have left traces of their presence in western and central Asia, and in Europe, from the Palus Mæotis to the Irish sea, and from Naples to the wall of Severus. They left their name inscribed on the peninsula of Jutland, where Tacitus (Ger. c. 37.) testifies they were once a powerful people, though in his day nearly exterminated. That they not only passed over into Britain, but constituted the main body of the nation, seems evident from the name Cymry (Kumri) retained by the Welsh as descendants of the ancient Britons. The modern title of Cambrian is probably from the same term, as certainly is the more ancient Cumbria, now Cumberland, in the north-western extremity of England. (See *Turner's Hist. of Anglo-Saxons* (p. 41. et seqq.), cap. ii.; also Donaldson's Varronianus, cap. ii. § 18.)

7.—1. ἡγεμονίη, lit. *leadership*, commemorates the time when the chief office of ruler was that of *captain*. — Ἡρακλειδέων, gen. poss. C. § 384. 390. K. § 273. 2. (a.) He narrates how the *sovereignty* which had been in the hands of the Heraclidæ was transferred (lit. *came around*) to the family of Cræsus, who were called *Mermnadæ*. As to the origin of this patronymic, the ancient writers give us no information. — 3. Μυρσίλον, dim. of Μύρσος = *son of Myrsus*. — 4. Σαρδίων, Ion. for Σαρδέων. This name is plu. and has the nom. and acc. Σάρδεις in Ion. (K. § 213. 19. a.), which from our familiarity with Hdt. has determined the Eng. orthography, *Sardis*, though it should be analogically *Sardes*. — ἀπόγονος, lit. *offspring*, but genr. *descendant*, though of remoter degree than son. — 9. ἀπ' ὅτεν, I. for ἀφ' ὅτινος. — 10. παρὰ . . . θεοποπίου, *by these* (i. e. the Lydians) *the Heraclidæ being intrusted* (therewith) *held the supreme power, according to an oracle*.

REMARK.—The method of computing the lapse of time by generations, so common with the ancient writers, is exceedingly loose. Here Hdt. makes the generation to consist of 23 years, within a small fraction. In B. II. c. 142, he reckons 33½ years—or three generations to a century.

SUMMARY.—The five following chapters join the history promised in the *οἶτα* of c. 7,—the substance of which is:—c. 8. Candaules, madly enamored of the beauty of his wife, praises her to Gyges, his most trusty minister. Fearing that his words do not sufficiently waken the admiration of Gyges, he proposes that he should see her for himself, divested of her garments. G. remonstrates against so abhorrent a proposition.—c. 9. Cand. urges; Gyg. yields.—c. 10. Cand. conceals G. in his own bedchamber, whereby the queen is exposed. G. in escaping from the room is discovered by the queen, who conceals all emotion, but plots revenge.—c. 11. The queen, next day, sends for G. and proffers him the alternative, either to assassinate his master and take her to wife and the kingdom, or to die himself.—c. 12. G. chooses life, obeys the queen, and becomes king.

13.—1. βασιλήτην, I. for βασιλείαν. — ἐκρατύνθη, was confirmed, i. e. in the kingdom. From the root κρατ- καρτ-, HARD, comes the intr. form κρατέω, to be strong, and the trans. in -υνω, to strengthen. Such derivatives form only the first aorists and perf.—forms which belong to a comparatively recent period in the history of the language. The Aor. and Fut. 2, which belong to the primitive verbs, commemorate the time when the Gr. like the oriental languages had only these two tenses, and the root of the verb was monosyllabic, consisting of a single vowel, or a consonant and vowel, as ἄ-ον; τί-ον, or at most dissyllabic, as θάν-ον, reckoning the consonant as a syllabic element. — ἐκ . . . χρησθη-*πλου*, by the oracle at Delphi. The learner will observe that the prepositional phrase between the article and its subj. (so common in Gr.) has the force of a compound adj.;—it is a qualifying phrase, as here, the Delphic oracle. — 2. ὥς γὰρ δὴ, for when now; taking now in its illative sense, it comes near the sense of δὴ, meaning here, as you would naturally expect from what has been said. — δειδὼν . . . πάθος, made to themselves the loss of Candaules a matter of violent indignation, i. e. were enraged at it. Construe δειδὼν as attributive pred. of πάθος. — 4. συνέ-*θισαν* . . . Λυδοί, both the partisans of Gyges and the rest of the (λοιποὶ) Lydians came together to the same thing, i. e. came to agreement. — 5. ἢ μὲν δὴ, namely, if on the one hand. “The intention of δὴ in this passage seems to be to mark distinctly the terms of agreement.” T. — ἀνέλη, a. 2. fr. ἀναίρέω, lit. to take up; secondarily, to give response as an oracle, authoritatively, = to appoint, or ordain. — 9. ὥς . . . ἑνυγέω, that, for the Heraclidæ, retribution shall come upon the fifth in descent from Gyges. The dat. Ἑρακ. would be construed by most grammarians as dependent on ἤξει. It is rather, however, the limiter of the noun *τίσις*. S. § 197. ἐς . . . π. ἀπ. must not be rendered in the fifth generation; the acc. after ἐς denotes the object towards or upon which the action of the verb is directed. The prep. also expresses motion of itself, εἰς part. of εἶμι, to go. — 10. ἔπειτος, I. uncontracted, depends

on λόγον. ἔπος is a saying having completeness, as here the *response*; hence our use of *epic* sc. *poem* = τὸ ἔπος. — 11. λόγον . . . ἐποιεῖντο. *made no account of*.

14.—2. ἀπελόμενοι, fr. ἀφαιρέω, *having taken* (it) *from the Heraclidæ*; —double acc. obj. Observe also the force of the Mid. voc. — 4. ὅσα . . . Δελφοῖσι. The sense seems to be, that of all the offerings of silver at Delphi, those consecrated by Gyges constitute the largest part. If this be correct, then join ὅσα with ἀναθ., connect ἐν to ἐστί (separating οἱ πλ. by commas), and supply ἔστι as the copula between πλείστα and οἱ, and it would read literally, *whatever offerings of silver are at Delphi, most (of them) are his*. — 6. ἄλλον . . . ἐστί, both *other* (sc. χρυσόν, i. e. other articles made of gold) and *that of which* (τοῦ) *it is specially worthy to have mention*. — 7. οἱ, pro. dat. limiting κρητῆρες, which belonged to him. — ἀριθμόν, acc. spec. in number. — ἀνακείται, I. for ἀνακεῖνται. — 9. χρεωμένῳ, I. for χρᾶσθαι, *to one using*, etc. K. § 284. (10.) (a). C. § 410. — οὐ . . . Ἡετίωνος, *this is not the treasury of the commonwealth of the Corinthians, but of Cypselus son of Eetion*. — 12. τῶν, rel. gen. by attraction. K. § 332. 6. — ἴδμεν is referred to οἶδα, the plur. 1st pers. of which would be οἶδαμεν, instead of which the Att. generally has ἴσμεν, and the I. always ἴδμεν. See B. § 109. iii. — ἐς . . . ἀνέθηκε is an instance of the *constructio pregnans*. We cannot translate ἐς Δ., *at Delphi*. (See note, cap. 13. l. 9.) The verb ἀνέ- expresses only the act of *consecrating* the offerings. The act of bringing them to Delphi is necessarily implied. The fact of *motion* is indeed expressed both by the case form (acc.) and the prep. ἐς, and we might (why should we not say *ought to*?) fall back on the literal sense of εἰς as part. referring to the subject of the verb, and render, *going to Delphi he consecrated*. This view of it fully explicates (and it may stand as a general instance) this peculiar construction. — 14. ἐς . . . ἐδίκαζε, *on which sitting he was accustomed to dispense justice*. Observe the force of the Impf. tense; also, how προ, in the compound, carries with it its primitive *local* sense. The seat of justice was set forth in some public place, in front of the palace, at the gates, in the forum, etc. — 15. ἀξιοθέητον, from ἄξιος and θέομαι, *worthy of admiration*. — 18. Γυγάδας is adj. masc. Sc. θησαυρός. — ἐπὶ governs the gen. τοῦ ἀνα, *after the one having dedicated it*; and ἐπωνυμία is acc. absolute. Cf. Ἀθηναίης ἐπὶ κλησιν Ἀσσησίης, cap. 19,—a common construction of these words, as also of the monopt. ἐπὶ κλην. It may have arisen by ellipsis of ἔχω. — ἐσέβαλε . . . στρατὸν is highly forcible—*hurled an army against*. The transition here is abrupt, and the expression ἐπεὶ τε ἦρξε, and *when he was established in power*, almost harsh. — 21. ἀλλ' . . . γάρ,

sea enim. γὰρ connects a parenthetic clause showing the reason of the ἀλλὰ, which connects the next clause, τοῦτον μὲν, *but this one indeed we will pass by, having mentioned such things, for no other great work, etc. and we will make mention of Ardys, etc.* — 22. δυῶν . . . ἔτεα, *forty years lacking two; duo de quadraginta.* C. § 140. K. § 99. 4. B. § 70. 3. n. 1.

15.—The first sentence of this section is in close grammatical connection with the preceding, by the correlatives μὲν and δέ. The division is therefore harsh, but to make it (as some) after ποιήσομαι is no better; and the introduction of the new *subject* here may justify that which is sanctioned by the best editors. — 2. Πριηνέας, acc. plur. of Πριηνεύς, *the Prienenses.* Cf. c. 161. and b. 6. c. 8, where it can be taken only to mean the people; also c. 27. Suidas gives both Πριηνεύς and -ήνη as the name of the city; but adds, that the former of these terms is derived from the latter. The plurals as names of places, of which the ancients had such facility, must have been originally *Patrials* or *Gentiles*, or *Patronymics*,—a form which accords beautifully with their vivacity of conception; to go, for instance, *to the Delphians*, instead of *to a place* called Delphi; as if they would see the *people* rather than the *walls*. — 3. ἐπὶ. See on c. 5. l. 16. — 4. Κιμμέριοι. See Remarks on c. 6. — ἡθέων; the orthog. ἥθος is I. and epic, = ἔθος; cf. ἔθω, ἔθνος, and ἔδος, ἔζομαι. — Νομάδων. So called fr. νομός, rather because they lived by pasturage, than (as Lidd. & Scott) that they roamed about *like cattle*. — 5. ἐξαναστάντες. This compound, like the simple ὑστῆμι, has in some tenses a trans. in others an intrans. s. In the trans. s. *to make* (others) *get up and out of a place* = expel; in the intrans. as here (aor. 2.), *to get up and out of a place*, may be voluntarily = *to emigrate*, or by compulsion, as here, ὑπὸ Σ. = *driven out by the Scythians*. — ἀπικέατο, I. for ἀφίκοντο.

16.—2. ἐξεδέξατο fr. ἐκ and δέχομαι, *to receive*, TAKE. — 4. Δηϊόκω, gen. 1st dec. *Dejoces* or *Deioces*. — 5. ἐξήλασε fr. ἐξελαύνω. — 6. τὴν . . . κτισθεῖσαν, *the one founded from Colophon*, that is, by emigrants from Colophon. — 7. ἀπὸ . . . ἀπῆλλαξε, *from these* (wars), *however, he did not come off as he wished.* ἀπῆλλ-, lit. *turn away to something else*, fr. ἀπὸ and ἄλλος. — 8. ἀπεδέξατο fr. ἀποδείκνυμι, *to show off, exhibit*. — 9. τὰδε refers to what follows.

Synopsis of the Reigns mentioned in this Chapter.

1. Ardys,	49 years.
2. Sadyattes, son of Ardys,	12 "
3. Alyattes, " " Sadyattes, succeeded.		

17-22.—SUMMARY.—Alyattes continues his war upon the Milesians, with various success. Peace is at length concluded, through the influence of the oracle at Delphi and the counsel of Periander, tyrant of Corinth, to Thrasybulus, tyrant of Miletus, to whom he was bound by ties of private amity as well as political interest. At mention of the name of Periander, Herodotus, like a good story-teller who says, "And this reminds me of—," strikes off upon the marvellous tale of Arion, which I give as a fair specimen of those *improbable* or *fabulous* stories which have brought on the author both vituperation and ridicule.

23.—3. τῷ . . . ἐν τῷ βίῳ, *in whose time*. The relative τῷ limits the noun βίῳ, not the verb παραστῆναι. The author wishes to say, not that the great wonder happened to *him*, and to add the circumstance that it was *in his lifetime* that it happened to him; but that *at that time*, there occurred, etc. — 6. ἐόντα . . . δεύτερον, *being a harper second to none of those then being*. τῶν, gen. of the whole after the parti. οὐδενός, which, gen. of inferiority or comparison after δεύτερον. — 7. πρῶτον . . . ᾔδμεν, *first of men that we know*. τῶν in gen. by attraction.

24.—1. τὸν . . . χρόνον, *much time*, not, much of *his* time, in the sense of a large portion of his life. — 2. παρὰ primarily seems to denote *nearness, proximity*, spec. *by the side of, side by side*, and probably with the associated idea of *fitness* or *agreement* in the things matched; and hence Lat. *par*, = *peer*; also *pair*; and *par-are*; *compar-are, compare*. This word illustrates well the fact, that what seems to be a rendering of the preposition is often only the expression of the signification of the case-ending. With dat., as here, we have simply the idea of *presence with*; joined with the gen. we render *from*, which is only the signification of the case-ending, and with the prep. means fully, *from being in the presence of*, and hence is distinguished from ἀπό, which refers rather to a *place* as a *starting-point*, and denotes the *separation* therefrom. With the acc. we render *to*, which again is the signification of the case, and the proper sense of παρὰ adapts it to be used rather with persons, and εἰς or πρὸς with things, e. g. § 30, below, ἐς Ἀγυπτον . . . παρὰ Ἀμασιν, and ἐς Σάρδεις παρὰ Κροίσον. — 2. πλώσαι, I. for πλεύσαι, as fr. πλώω instead of πλέω. — 5. πιστεύοντα . . . ἢ, *trusting to no ones rather than*, i. e. having more confidence in the Corinthians than in any others. — 7. τοὺς δέ, demonstrative, meaning the Corinthian sailors. — 9. συνέντα fr. συνέμι, a. 2. — προέντα fr. προένμι, *offering to give up* (his money to them). — ἀλλὰ . . . μιν, *the sailors commanded (him) either himself* (αὐτόν, subj.) *to dispatch himself* (μιν, obj.). — 13. τὴν ταχίστην, sc. ὁδόν. K. § 263. (β). C. § 447. B. — ἀπειληθέντα, a. 1. pass. fr. ἀπειλέω; *driven by threats*. — 14. ἀπορίην, prop. adj. (sc. ὁδόν) fr. a priv. and πόρος, a *passage*, lit. *impassable way*; *inextricable*

difficulty. — 15. *περιδέειν*, lit. *to look round*, as expressive of *unconcern*, hence, *to neglect*; also, *to permit, suffer.* — 16. *ὑπεδέκετο*, I. for *ὑπεδέχετο*, lit. *undertook*; i. e. *promised.* — 17. *καὶ . . . ἀναχωρήσαι.* The clause between these two words is parenthetic—*and they retired*, etc.—*for pleasure came to them*, etc. — 19. *ἐνδύντα*, lit. *going into*; we say, *putting on.* — 21. *νόμον τ. ὄρθ.* “The Orthian strain was so called from being performed in a high key, the voice of the performer being raised and clear, as Baehr explains, who refers to Bloomfield *Æsch.* Pers. Gloss. v. 395. It appears to have been particularly intended for the flute or cithara, and to have been played in quick time.” T. — 23. *ὡς εἶχε*, sc. *ἐωντόν*, as *he was.* B. § 150. m. 39. C. § 555. (a.) — 24. *ὑπολαβόντα.* Mark the appropriateness of the *ὑπο* in the comp. as also of *ἄπο*, a few words below. — 25. *ἐξεγείκει*, attributed as aor. 1. to *ἐκφέρω.* — 26. *ἀπηγέεσθαι*, lit. *to lead off*, hence *to relate*; so *ἐξηγᾷ* a remarkable instance of which occurs in Eurip. Med. 744, where Medea has demanded of Ægeus to swear to her; and he consenting, would ask her in the name of what gods she would have him swear, he says *ἐξηγοῦ θεούς*, *lead out your gods*, i. e. *name them.* — 27. *ὅπδ ἀπιστίας.* *under suspicion*: *διὰ* c. acc. would imply deliberation and decision for cause; *ὅπδ* c. gen. (as the gen. of the agent) indicates that the act is rather *compelled* by his suspicion. — 28. *μετιέντα* fr. *μετ-*, I. for *μεθίημι*, *permit to go.* — *ἀνακῶς . . . πορθμέων.* K. § 274. 3. (b.) C. § 372. γ. — 30. *φασμένων*, *pretending*, i. e. *saying* when the *say* is not founded in truth—a common sense of this word. — 31. *εἴη . . . λίποιεν.* Mark the force of the opt. B. § 139. 2, *that he should be safe*, i. e. one should suppose such to be the case, which however they do not positively affirm. — *περὶ Ἰτ.*, *wandering about Italy.* — 32. *ἐπιφανῆναι*, 2. a. pass. *appeared.* — 33. *ἔχων*, as above, l. 23, reflexive. The use of this verb is quite various and peculiar, and sometimes idiomatic; as just below, *οὐκ ἔχειν*, followed by an infin. *not to have* to do a thing; i. e. *not to have it in one's power, to be able, or to know how.* K. 306. 1. c. So the Lat. *habeo dicere, affirmare*, etc.

25–27.—From Arion, Hdt. returns abruptly to the thread of the history. Alyattes reigned fifty-seven years, and was succeeded by Cræsus, who subdued the Hellenes on the continent of Asia, and was dissuaded from attempting a naval expedition against the islands of the Ægean by an artful representation of Pittacus.

28.—1. *κατεστραμμένων* fr. *καταστρέφω*, *subdued.* — 2. *ἐντὸς Ἀ.* i. e. on the *hither side of the Halys.* — 4. *εἶχε κατ-*. C. § 637. K. § 310 4. (k.) B. § 144. n. 18.

29.—1. *προσεπικτωμένου Κρ. Λυ.* The middle voice here shows that while Cræsus made the *acquisitions* as *accessions to the Lydians*, he acted with a view to *self* as an ambitious monarch. — 2. *ἀκμαζούσας* (cf. rad. *ἀκμή*, *acme*) expresses not merely that Sardis was flourishing, but that it was then *at its greatest height of prosperity in respect of riches*. — 3. *ἄλλοι . . . πάντες*. This phrase seemed to Valckner so inapt that he conjectures *ἐπιφανέες* for *οἱ π.* but without support from Mss. In some, *τε* is wanting, but evidently by error. It is demanded by the correlative *καὶ*—*both all the other . . . and particularly* (see c. 1. l. 7) *Solon*. — 4. *σοφισταί*, *wise men*. This term had not yet acquired the contempt which the school of the *Sophists* subsequently gave it. — 5. *χρόνον*. C. § 439. n. Though the grammars say the cases were interchanged, the Grecian mind doubtless always discriminated; and here, though we may render, *at that time*, the acc. denotes the run of a considerable *period*; the gen. denotes more precisely the idea of a *point* of time. — 6. *ἐτύγχανον ἐόντες*. B. § 144. 5. n. 6. K. § 310. 4. (l.) S. 222. n. 2. — 7. *κελεύσασι*, a. 1. part. agreeing with Ἄθ. which together with the acc. *νόμ.* is obj. of *ποιήσας*. — *ἀπεδήμησε* fr. *ἀπὸ* and *δήμος* (cf. *δόμος*, *house*; *δέω*, *to build*; *δέω*, *δέμας*, *δαμάω*, *δάμαρ*, *a wife*), *went away from home*. — 8. *κατὰ . . . πρόφασιν*, *under pretence of observation*; to which is opposed *δή*, *truly*; but *in fact*. — 9. *τινα τ. νόμ.*, partitive construction. — *τῶν*, rel. gen. by attraction. — 10. *αὐτοὶ . . . ἦσαν*, *for they themselves* (the Athen.) *were not competent*. The common distinction between *οἶός τε*, and *δυνατός*, is that the former expresses *moral* and the latter *physical* ability. — 11. *κατείχοντο*, mid. voc.

30.—1. *αὐτῶν* and *θεωρήης* depend on *εἵνεκεν*. — *δὴ ἄν*, *now therefore*, i. e. in accordance with the arrangement previously stated. — 2. *ἐς . . . παρὰ*. Mark the difference in the use of these prepositions. (V. n. c. 24. l. 2.) — 3. *καὶ δὴ καί*, because Sardis was the place he was particularly interested to introduce. — 4. *βασιληϊοῖσι*, I. for *βασιλείοις*, prop. adj.—sc. *δόμοις*, *palace*. — 5. *θησάμενον* fr. *θήεμαι*, I. form of *θεόμαι*. — *ὥς . . . ἦν*, *when there was to him* (*οἶ*, i. e. Cræsus) *a proper occasion*. (*κατὰ κ.*, *on occasion*, idiomatic.) — 6. *ὥς φιλοσοφῶν*, *how that being a philosopher*. — 7. *ἐπελήλυθας* fr. *ἐπέρχομαι*, old perf. with Attic reduplication. B. § 85. and 114. K. § 124. (b.) C. § 191. 2. A. p. 270. — 8. *ἐπελρεσθαι*, I. for *ἐπέρ.* — *εἴ τινα* = *quemcunque*, *whomsoever*. — *ὀλβιώτατον* is predicative to *τινα*. The sentence gets its great conciseness (not inelegant) by ellipsis of the copula, whereby two clauses are condensed into one, and might be rendered fully, *whom of all you have seen hitherto* (do you judge to be) *most happy?* — 9. *ὀλβιώτατος* has *αὐτὸς* understood, subject of *εἶναι*. — 10. *ἐπειρώτα*. The

diphthong *ει* is not to be considered the form of the aug. but the Ion. orthography *ειω-* for *ἔωρδα*. — 16. *τῷ λόγῳ*, *the simple fact*; lit. *the thing that is*; as Gulliver makes the Lilliputs, for want of such a word in their language as *lie*, use the phrase, *the thing that is not*. — 17. *τὸ λεχθέν*, *the thing said*. In such phrases the art. is demonstrative subj. to which the part. is predicate: *the said* = *that which was said*. — 18. *ἐπιστρεφείς*. An ancient Ms. has *ἐπιστροφείς*, which is more conformable to analogy, using the stem-syllable of the pret. The Gr. has a facility in making adverbs from participles, which we cannot imitate. The compactness of the expression, bodying forth the *action* of the king, forcibly expresses, not so much earnestness (as is generally interpreted), as surprise mingled with rebuke and a sense of authority; as if he would say: Look well to your words—remember you speak to a king who believes himself incomparable and who is accustomed to hear no less. — *Κοίῃ*, I. for *ποίῃ*, sc. *ὁδῶ*, and by ellipsis the adj. becomes adv. B. § 115. 4. — 19. *τοῦτο μὲν . . . τοῦτο δέ*, *on the one hand—and on the other*. The construction of the demon. is that of the acc. spec. *this indeed—and this*. C. § 490. and 441. B. § 128. n. 5. K. § 322. 5. (a.) — *τῆς . . . ἡκούσης*, *the city coming on well*, i. e. being prosperous. — 20. *καὶ . . . παραμείναντα*, *and to them all he saw children born and all surviving* (him). — 22. *τοῦ βίου εἰδ*, *well or prosperously in respect of life*, i. e. the means of living. — *ὥς . . . ἡμῖν*, *as things (are) with us*, modestly implying that their wealth, at the best, was moderate compared with some others; which shows that Solon could act the courtier too when it did not conflict with truth. — 23. *μάχης . . . Ἐλευσίνι*. The battle was at *Eleusis*, though the war was with the Megarians. — 26. *αὐτοῦ τῇ περ*, *on the very spot where*. — *ἔπεσε*, a. 2. fr. *πίπτω*.

31.—1. *ὥς . . . Κροῖσόν*, *when now in the things* (or *by the things* τὰ K. § 278. Rem. 1.) *concerning Tellus, Solon had roused the curiosity of Croesus*.—*προετρέψατο*, lit. *turned forward*, i. e. *incited*.—*δ* and *τόν*, the article of renewed mention = *the aforesaid*. — 3. *τίνα . . . ἴδοι*, *whom second after him he may have seen*, seems tautological; but we say *next after him*, and *second to him*. — *πάνχυν*, I. = *πάνν*, *by all means, certainly*. — 4. *οἴσεσθαι*. Mark the force of the mid. voc. *to be about to obtain for himself*. — 5. *γένος*, acc. spec. — *βίος*, as in c. 30. l. 22, *means of living*. — 6. *ἐπὶ ἡν*, lit. *was under*, i. e. *in their entire power and control*, expresses more than *ἦν*, which would signify simply possession. — *ἀεθλοφόροι*, I. for *ἀθλ-*, *prize-bearers*, i. e. *victors in the public games*, which was an honor next to that of gaining a battle for one's country. — 8. *τῇ Ἡρῇ τοῖσι Ἀρ*. Both these datt. are predicative to *ὁρτῆς*; the former by the copula *εἰούσης* making it the dat. poss. (C.

§ 408); the latter by a copula understood: *there was to the Argives* (i. e. they now celebrated) *a feast* (dedicated) *to Juno*. — 10. σφι βόες. This dat. is not *for* the gen. as grammarians are wont to say; but the dat. poss. as above, connected to its subj. by the substantive verb understood. — 11. ἐκκληϊόμενοι, I. for ἐκκλειω-; part pres. pass.—a form which our language wants; we can, therefore, express the idea free from ambiguity only by a circumlocution:—*being likely to be excluded by time*; as *being excluded* strictly expresses the state of the act completed. — 16. διέδεξε fr. διαδέχνομαι. — 17. ὥς...ζῶειν, *that it might be* (i. e. in a supposable case, as now) *better to die* (English idiom requires the present, though *to have died* precisely expresses the idea) *rather than to live*. — τεθνάναι fr. θνήσκω,—rad. syl. θαν-; perf. inf. — 20. οἶων τέκνων. An elliptical form for τοιοῦτων τέκνων, οἶων, in which the antecedent clause is the causal gen. after ἐμακάριζον,—*pronounced her happy of such sons as she had*; i. e. happy in that she had such sons. K. § 332. 7. — 22. Κλέοβι...Βίτωνι. A fair instance of that wide latitude in the use of the dat. which often seems to defy technical rules. The mere grammarian might say that the words here limit δοῦναι, and that the object of εὔχετο is the sentence following—*prayed that the goddess would give to them*; or that they limited directly εὔχετο and a pro. was understood with δοῦναι,—*pray for K. and B. that the goddess would give to them*. In the more liberal interpretation of the Grecian mode of thought, we should give a slight variation from the last construction, and say they limit the former verb *primarily*, and the latter *secondarily*, but that there is no need of supplying a pronoun,—*she prayed for her boys—that the goddess would grant, that which*, etc. — 23. τῷ, rel. with ellipsis of the antecedent; *that which*. — 27. ἀνέθεσαν ἐς Δελφούς. Constructio pregnans, which arises from the prep. ἐς retaining its original sense of motion, as part. of εἶμι—*going to Delphi they set up* (dedicated) the images. ἐς (eis, eivs, εἰν(τ)s) Δελφούς = euntes (ion-(ts), eunts) Delphos cannot be rendered, *at Delphi*. (V. c. 14. l. 12.)

32.—1. εὐδαιμονίης δευτερεῖα, *the second place* (or rank) *in respect of happiness*; not the relation of gen. poss. but of *explanation*, which C. (§ 395) refers to the head of *constituent cause*. — 2. σπερχθεις fr. σπέρχω; *being roused*;—a forcible imitative word. Cf. *expergo*; and in our language, in local and vulgar use, *splurge*. — 3. τοι. An old form of the pron. dat. 2d pers. which degenerated to an adv. and which in Hdt. lies in the transition state, but retaining, perhaps, mostly its original character. The sense, therefore, can be explicated fully, only by viewing it as a pron. used to express those various indefinite relations of the dat. which seem to defy classification. (C. § 410.) It

in some way refers or appeals the matter in question to the person addressed; as, *to you*, sir, I appeal; *to your* judgment I submit it; *to you* (i. e. in your estimation) it is so, or the thing seems to be so. In this place, then, it is not dat. agt. after the pass. verb,—‘thrown away *by* you’—but, *in your estimation* (for *you*) *my happiness is cast away for nothing*. — 4. ἀξίους, *of-as-much-account-as*; like *tantum*; *so much*, implying *not more*; hence, *only*. — 8. ἐς . . . προτίθημι. For ἐς, see note, c. 31. l. 27. The idea of *at* is expressed by the acc. ending, as denoting the object on which, or the point where, the action terminates; and thus having the idea of *so far* (as in *tantum*), that of *no farther* is implied. It may be rendered, then, strictly—*going on* (i. e. counting up) *to seventy years* (there) *I fix the limit* (οὐρον, I. for ὄρον) *of life to man*; i. e. *the life* which by constitution of nature pertains *to man*,—the relation of the dat. ἀνθ-. — 11. ἐμβολίμου fr. ἐν and βάλλω, *intercalary*,—*no intercalary month reckoned*. — 12. τοὔτερον for τὸ ἕτερον, *the other*, and as above, by implication, *the one, not*: so we, by the single term, *every other*, express the alternation—*if any one shall wish the other of the years* (i. e. every other year) *to be made longer by a month*. — 13. ἵνα δὴ, *in order that thereby*. — 15. παρὰ τὰ . . . ἔτεα. The various uses of παρὰ is a great philological study. From the original meaning, *side of*, juxtaposition (V. n. c. 24. l. 2), how do we arrive at that of separation? Months that *lie by the side of the year*, are not included in it; hence *besides*, i. e. *apart from*. — 16. χίλιαι is plu. to agree with ἡμέραι, though we say, *one thousand days*. The Greek is the pure adjective construction. Our word *thousand*, like *hundred*, and *dozen*, and *few*, is strictly a collective noun in partitive construction by ellipsis of the preposition; e. g. *a dozen of soldiers*. This is made evident by joining an adj. with the latter noun, as: *a few of the same sort*. In this view, the *anomaly*, as our grammarians have called it, disappears. So the Latin *mille passuum*, *a thousand of paces*; from which, because *mille*, though a neut. adj., has acquired its substantive character, we are able to say *a mile*. — 21. πᾶν . . . συμφορῇ, *man is altogether a chance*; i. e. his life is composed of *accidents*—occurrences which he neither appoints nor foresees. There is no reason that *συμφορῇ* should not be taken in its *generic* sense, though when you descend to the *species* it is used only in the unfavorable sense, as also the adj. *συμφορός*; quite the opposite of our *luck*, and *lucky*; *hap*, and *happy*. — ἐμοί, dependent on φαίνεαι. — 22. δέ, disj. *but*. — καὶ . . . καί, corr. *both*—*and*. — φαίνεαι, I. for φαίνῃ, of which, however, the full form would be φαίνεσαι. — βασιλεύς, subj. pred. of εἶναι. — 23. ἐκεῖνο . . . με, *but this which you ask me*. — εἶρω, I. uncont. = εἶρον. — οὐκω, I. for οὐπω, *not yet*. — 24. τελευτήσαντα (sc. σε) καλῶς, *having completea*

happily, τὸν αἰῶνα, *your term of life*,—*allotted period of existence*. Cf. Lat. *aeuum*; Heb. עוֹלָם. See Meth. Qr. Rev. Apr. 1850, p. 272.) — πύθωμαι, a. 2. subj. properly means *to learn by inquiry, and information*. — 25. τοι (v. supra, l. 3) elegantly softens the rigor of the remark by deferring delicately to Cræsus' own sentiments. — τοῦ . . . ἔχοντος, *than the one having* (sc. wealth, or all good things, πάντα καλὰ) *for a day*. — μᾶλλον . . . ὀλβιώτερος. The pleonasm, common in Greek, is a relic of that early simplicity which disappears before a refined criticism. B. § 123. n. 8. C. § 460. (a.) K. § 239. Rem. 1. — 26. ἐπίσποιτο fr. ἐπέπω, I. for ἐφέπω. — 27. ἔχοντα, though having for its subj. the same person as οἱ, and might be put in the dat. to agree with it, is attracted to the acc. by reason of the inf. preferring that case for its subject. See c. 3. l. 6. — 28. ζάπλουτοι fr. πλ- and ζα an inseparable particle, intensive, perhaps a variation of διὰ. — 29. ἔχοντες, sc. ἐαυτούς. — βίου, dependent on μετρίως, *in moderate circumstances*. — ὁ μὲν δὴ . . . μούνοισι, *the one indeed* (δὴ, as you will perceive on reflection) *who is very rich but unhappy, has advantage of the fortunate one* (one favored of fortune or, as we would say, providence) *in two things only*. — 30. οὗτος δέ, sc. πρόχει. — 31. ὁ μὲν (sc. ἐστὶ) δυνατώτερος, *the former is better able to gratify desire*, etc. — 37. οὗτος . . . ἐστι, *he is the one* (ἐκεῖνος, pred. of οὗτος) *whom you seek, worthy to be called happy*. ὀλβιος, as denoting *stable and real happiness*, is throughout this passage opposed to εὐτυχής, *fortunate*; prosperous, but subject to the caprices of fortune. — 38. ἐπισχέειν, *to hold on*, i. e. *to restrain one's self*. Supply χρή, *it behooves us to refrain and not to call*, etc. — 39. κω, I. for πω. — 40. ὥσπερ . . . παρέχουσα, *since no country suffices, producing all things for itself*, i. e. *is capable of producing*, etc.—the participle complementary, instead of which the inf. is sometimes used. — 41. ἀλλὰ is the conj. and χάρη understood is subj. of ἔχει. — 42. ἡ δὲ ἐν, sc. χάρη. — 43. ἀνθρώπου σῶμα ἐν, lit. *the body of a man* (being) *one*, i. e. *any single person*. The numeral serves the better to *individualize* the subject. C. § 462. γ; but the limitation which he puts, of the Superlative, is narrow. That is *one species* of limitation. That of the negative, as here, is another. Ascending from these, we find the *generic term exclusives* which embraces them both. The part. as copula is sometimes expressed, as quoted by C. ibid. — 44. αὐταρκες fr. αὐτός, *self*, and ἀρκέω, *to suffice*. — 45. διατελέη, *shall continue*, lit. *go through to the end*. — 46. οὗτος . . . φέρεσθαι, *he is the one, in my judgment, entitled to wear this name*. The construction οὗτος . . . δίκαιός ἐ. φ. is, according to the grammarians, for δίκαιόν ἐστι, τοῦτον φέρεσθαι. M. § 296. Rather it is the genius of the language, which seeks to make the subject of discourse the grammatical subj. of the sentence, and intends qualifying

words rather upon the subj. than the predicate. Hence the frequent use of the adj. where we use the adv. So also the Latin; e. g. tecum obeam *libens*. Hor. Car. iii. 9. In Eng. this construction marks the poetic diction. — 48. κῆ, I. for πῆ = πῆ δδῶ. — 49. ὑποδέξας fr. ὑπό, which in composition has a diminutive force, and δέικνυμι,—for to many, as is known, the divinity, having-vouchsafed-a-glimpse-of happiness.

REMARK.—This celebrated visit of Solon to Cræsus—the greatest philosopher and lawgiver to the richest king of the age—has troubled commentators more than any other passage in Herodotus.

(1.) In computing the number of days in the life of man, the several numbers he gives, though consistent with each other, are irreconcilable with the calendar.

Thus, 70 years of 12 months of 30 days each	=	25200	days.
Intercalate 35 “ “ “ “	=	1050	“
Aggregate, as in the text,	.	26250	“

But this makes the years average 375 days each, which is inadmissible. To reconcile the discrepancy, conjecture has exhausted its resources in vain. The boldest, and one seeming in its first step plausible, is that of Wyttenbach, who proposed to read *τοῦκτον* in the place of *τοῦτρεον*, making the intercalations every *sixth*, instead of *every other* year, as the five deficient days in each year make a month of thirty days in six years. But then, to correspond to this, all the succeeding numbers must be changed—which, as a conjectural emendation, having no support from Mss. or earlier Edd. is too violent to receive the assent of the learned. The curious reader will find a collection of the principal efforts of the critics in *Schw. adnot. in loc.* And, after all, the most general conclusion has been, to charge upon the text great corruption in this place—and yet the Mss. give no suspicion of such corruption—or upon Herodotus great carelessness, or egregious ignorance. I submit that the error is rather with the critics, who would make Solon talk like a mathematician *lecturing* on astronomy, instead of a philosopher in *conversation*, seeking only to illustrate a moral maxim by such a general view of certain facts as did not require exactitude of numbers; and to have sought that exactitude by stopping to compute, in the midst of such a conversation in such a presence, would have been the greatest blunder he could commit—a conventional absurdity. And even if Solon had chosen to make himself ridiculous by thus descending from the philosopher to the pedant, Herodotus had too much good taste to mar the elegance of his narrative by copying his example. He took such round numbers, approximately correct, as that he could give the sum at a thought without interrupting the conversation. The gist

of the illustration, then, is this:—*Here are so many thousand days, more or less, in the life of a man, of which no two are ever exactly alike. Behold the vicissitudes of human affairs!* In this view of it, the numbers given are the ones we should naturally expect. For it is true that the early Greeks, as well as other people, reckoned popularly 30 days to the month, and 360 days to the year. It is also known that, down to the time of Solon, they inserted an intercalary month every other year. This intercalary, it is true, was not a full month, but consisted alternately of 22 and 23 days,—for 12 lunations include only 354 days, which is short of the solar year by $11\frac{1}{4}$ days, making in the two years $22\frac{1}{2}$ days. Now shall Solon stop to multiply 35 by $22\frac{1}{2}$? Or say there are $17\frac{1}{2}$ intercalations of each kind? (Wytttenbach reckons, on his theory, $11\frac{1}{2}$!) Or, shall he take 17 of one kind and 18 of the other? To satisfy the demands of our critics, then, the sum must end with a fraction, or he must give two reckonings, and say, it is the one or the other of these, according to the part of the *τετραετηρίς* in which the subject is supposed to be born. Before we impose such pedantry on Solon, let us cease to call him—Wise. But talking straight forward, when he says,—*Adding the intercalary month, which is every other year*, he would naturally say,—*And let us for convenience reckon it as a common month of thirty days*; and the historian would just as naturally omit the qualifying phrase, seeing the data are all *ἐν τῷ φανερόν*. And it was unnecessary for either to add, as being sufficiently implied,—*This, we know, is a little above the actual figure, but it serves the illustration equally well.*

(2.) But, secondly, there are chronological difficulties which have induced many to reject altogether the entire account of this visit. The extreme view of this difficulty may be seen by the following dates. The legislation of Solon is placed 594 B. C.—“a date,” says T. “in which the Oxford Chronological Tables agree.” Pisistratus usurped the government of Athens B. C. 560, and according to Plutarch (in Vit. Sol.) Solon had returned from his travels before that event; but Cræsus, according to the Oxford Marbles, as some interpret them, did not ascend the throne till the same year (560), or as others, not till 556. To avoid the difficulty, some have assumed that Cræsus was associated with his father in the government, some 14 years before the date of his own reign. (Borhee. Chron. Herod. *Can.*) This is not improbable, seeing he was 35 years of age, and his father must have been quite old at his death, for he had reigned 57 years (Hdt. i. c. 25, 26), notwithstanding Thirlwall (vol. i. c. 13) sees fit to spurn it as a shift to save a fond story. But, without supposing him to have been formally invested with regal authority, it is quite as consistent that such a conversation

should have been with the youthful prince, vain of the immense wealth which his aged sire already put at his free disposal, while as yet he was less burdened with the cares of government, and his judgment less chastened by experience. Schultz, again, and others, make Cræsus to have come to the throne as early as 571 B. C. After all, whether we can satisfy ourselves of the precise dates or not, I think most readers will *feel* what Plutarch (for the doubt is ancient) expresses so candidly and so judiciously, in his life of Solon:—"As for his interview with Cræsus, some pretend to prove from chronology that it is fictitious. But since the story is so famous and so well attested, nay, what is more, so agreeable to Solon's character, so worthy of his wisdom and greatness of soul, I cannot prevail with myself to reject it for the sake of what are called chronological canons, which thousands are correcting to this day, without being able to bring them to any certainty." To this reflection of Plutarch we may add, that the interval of about one century between Solon and Herodotus would hardly give time for a story purely fictitious to have become "so famous and so well attested."

To me, the earlier date (571) of the reign of Cræsus seems the more probable. The data on which this opinion rests are these:—Plutarch (in *Aristid.*) says that Aristides was made archon the year after the battle of Marathon, and that his name is on the record next after Phæ-nippus. By this, the date of the battle is fixed in the third year of the 72d Olympiad, B. C. 490.

Darius died about four years after the battle, B. C. 485. (Hdt. vii. 1.) Reckoning back from this date, we get 73 years and 1 month to the beginning of Cyrus' reign. Thus,

Darius reigned (Hdt. vii. 4)	.	.	.	36 years.	
Smerdis " (" iii. 63)	.	.	.		8 mo.
Cambyzes " (" iii. 66)	.	.	.	7 " 5 "	
Cyrus " (" i. 214)	.	.	.	29 "	
Total	73 years. 1 mo.	

to which add the 485, and we have B. C. 559 for the first of Cyrus' reign. Thus far, facts; and the ancient historians agree in representing his Lydian war as the first great exploit of Cyrus after he came to the throne. The fall of Sardis, therefore, must be placed in the early part of his reign, but precisely in what year is nowhere mentioned. The earliest year assumed is the second of Cyrus, B. C. 557; the latest, B. C. 542; the one commonly received, 546; and on this *conjecture* hangs the chronology of Lydia; for the figures in the Oxford (or Parnian) Marbles, which, if originally correct, would be our guide here, are

defaced; and editors and critics differ in their attempts to restore them. Taking the earliest date, we have the following

CANON OF LYDIAN CHRONOLOGY.

1st Dynasty:	Atyadæ, fabulous.			B. C.
2d do. ;	Heraclidæ,	505 years (Hdt. I. 7.)	.	1232
3d do. ;	Mermnadæ;			
	1. Gyges,	38 " (Hdt. I. 14)	.	727
	2. Ardys,	49 " (" I. 16)	.	689
	3. Sadyattes,	12 " (" I. 16)	.	640
	4. Alyattes,	57 " (" I. 25)	.	628
	5. Cræsus,	14 " (" I. 86)	.	571
	(Pisistratus' usurpation, 560;			
	after which a few years Solon died.)			
	Sardis captured	.	.	557

These dates, which, independent of any fondness which "would fain find historical truth in a delightful story," seem to me the most probable, leave no objection to the narrative on the ground of chronology.

33-72.—SUMMARY.—This interval is occupied in part (c. 34-45) with minor details of the history of Cræsus;—c. 46-55, the increasing power and the bearing of Persia induce him to seek the alliance of the Greeks, and to court the Grecian oracles,—c. 56. The Lacedæmonians, descendants of the Hellenes, the most distinguished of the Doric stock; the Athenians, from the Pelasgi, the chief of the Ionians.—c. 57. The Pelasgi, distinct from the Hellenes.—c. 59-64. Pisistratus, tyrant of Athens.—c. 65-68. Lysurgus and the Spartans, and the wonderful story of the bones of Orestes.—c. 69-72. The alliance of the Lacedæmonians with Cræsus effected.

73.—2. τῶνδε εἵνεκα, on account of these things; which are specified in the two following sentences, καὶ . . . , καὶ . . . —γῆς ἡμέρῃ, through desire of territory. The clause following is only an amplification of the same idea. — 3. τῷ χρηστηρίῳ. He had received an oracle from the Pythia, threatening danger when a mule should become king of the Medes (supra, c. 55), which was afterwards interpreted (infra, c. 91) to mean Cyrus, the offspring of a Median mother of royal birth, and of a Persian father of mean extraction. — 4. τίσασθαι ἑπὶ, to avenge himself (Mid. voc.) upon. — Ἀστυδάγῳ, sc. νόν. Ctesias, who passed his life at the Persian court, and composed a history of Assyria, wrote this name Ἀστυγάς. Diodorus wrote Ἀσπάδας, though quoting Ctesias. The Greeks generally agree with Hdt. in the form Ἀστυδάγης. — 6. γαμβρόν, a word of about as indefinite meaning as our cousin, but, unlike that, denotes only relations by marriage,—affinis; fr. γαμέω. It signifies here, as appears from the narrative, brother-in-law. — 7. καταστρεψάμενος εἶχε. This auxiliary form differs from the simple in fixing

the emphasis on the continuative state of the action or its effect *having subdued him, he held him so*; which we express as concisely by making the part. attributive to the obj. instead of the subj.—*he had him subdued*. K. § 310. κ. C. § 637. B. § 144. n. 18. — 8. ἐπεξῆλθε, *went out secretly*. Mark the force of ὑπό, *under cover*. — 11. περιεῖπε εὖ, *entreated well*. This phrase must have signified primarily the using of *conciliatory* efforts, like our *to talk around one kindly*. — 12. περὶ πολλοῦ, sc. λόγου, *of much account*; cf. § 4. l. 10. Vig. Idd. 9. 7. 3. — 14. τόξων. The *bow and arrow* (and more seldom the sling) have universally been the weapons in use by tribes rising to the first grade above the savage state. The Scyths and Parthians excelled in the use of the bow, as the Greek and Latin writers frequently testify; and our North American Indians are famed for the same art. — 16. κοτε, I. for ποτε, *once, at a certain time*. — 18. διέδεξε, I. for διδδειξε, lit. *showed through*, i. e. *showed out completely*. — ὀργὴν ἄκρος, *extreme in his temper*. ὀρ- fr. δρέγω seems to denote *impulse of feeling*. — τρηχέως . . . ἀεικέλῃ, an accumulation of strong terms certainly for Hdt. *roughly exceedingly he treated (them) with insult*. τρηχ-, I. for τραχέως, and ἀεικέλῃ fr. α priv. and εἶκος—*insolentia*, retains its full form only in the Ion. In Att. cont. to αἰκία. — 19. παθόντες . . . πεπονθ-. The aor. marks the act as past, while the perf. denotes the continuance of its effects:—*having suffered these things from Cyazares*, and considering themselves still in disgrace, *as having* (i. e. by reason of having) *suffered things unworthy of themselves*. — 20. ἐβούλευσαντο. Some Mss. have ἐβούλευσαν, which Schw. and Gais. edit, against the authority of Wess. Examples of both constructions are found. — 22. ἔωθεσαν, perf. 2, referred to ξθω; but the present is found only in the part. ξθων (Il. 9. 540) and ξθοντες (Id. 16. 260.) If we suppose ἐθόω, the Doric ξθωκα would be regular except the augment, and the perf. 2, by transposition of θ and ω, would give the Ion. ξωθα and Att. εἴωθα. — 23. ἔργην by met. for the products of the chase—*venison*. — 26. κρεῶν, gen. parti.

74.—1. οὐ . . . ἐξεδίδου, for *Alyattes of course did not surrender*, etc. The conclusion *of course* (δὴ) follows from the law of nations, as acknowledged by the ancients, respecting suppliants. The ἰκέτης (lit. *comer* fr. ἵκω) was one who, having committed a crime, fled to some prince for protection, where, confessing his fault, and performing certain expiatory sacrifices, his person was thenceforth held sacred as that of a guest. — 5. ἐν δέ. Wytt. supplies the ellipsis here by τοῖς πέντε ἔτεσι τούτοις, which will not do, for immediately below the occurrence is said to have taken place τῷ ἐκτῷ ἔτει. Schw. sup. ταύταις ταῖς μάχαις, which lies in the same difficulty, or ταῖς ἁλλαις μάχαις, which

is quite crude; to say that *in the other battles, they fought a night-battle*. In his version he puts *semel*, which is better. Larcher, by taking δὲ as correl. with μὲν (l. 4), makes it point to a time further on, and so translates, 'in the sixth year;' but μὲν has its correl. δὲ in the corresponding clause, as even the tyro will see. Cooley (in L.) refers ἐν to the subj. of the sentence, δ πόλεμος, and "being used adverbially (he says), it must be translated 'therein,' or in the time of that war." The *idea* of L. is nearer correct, though his criticism is at fault, and I would sup. *τούτῳ τῷ χρόνῳ*; and certainly the ellipsis of χρόνος is one of the most common.—The war had continued five years with alternating fortune, *and then; at that time*, etc. — 6. διαφέρουσι is part. agreeing with σφι; *continuing*. — ἐπὶ ἰσῆς, sc. τύχης. — 11. ὄδρον . . . τοῦτον, *fixing that year as the limit*; but not being able to define it more nearly. — ἐν τῷ δῇ, *in which accordingly*, i. e. according to the prediction. — 13. ἐπαύσαντο in the mid. takes only the gen. obj. but in the act. as a causative, takes the acc. of the person who is *made to cease from a thing*. — 15. οἱ . . . αὐτοῖς, *the ones having caused them to come together*, i. e. in agreement,—*effecting a reconciliation*. — 18. γαμῶν ἐπαλλαγὴν. Though there was but one marriage, it was an *interchange* of offices between the kings, who are considered each as giving the other a child as a hostage. οὔτοι is the subj. still. The kings of Cilicia and of Babylon *made* the arrangement, and *ἐγνώσαν*, *decided, adjudged*—the judicial sense of the word. — 20. συμβάσεις ἰσχυραί, *forced compacts*. — 21. οὐκ ἐθέλουσι, *are not wont, or not likely*. — 23. ὁμοχροῖν; a vexed word, which has strangely mingled bile and erudition. All the emendations proposed are justly condemned, and Wess. says—Sola durat controversia, quid ὁμοχροῖν?—the only question left is, what is the meaning of ὁμο-?—to whose authority critics generally accede, in interpreting it, *the surface of the skin*. But the prep. ἐς impugns that sense; for they would hardly get blood if they cut only *to the surface of the skin*; and I venture to suggest, ὁμοχροῖν; or, if Mss. are *clear* in their consent for ὁμο-, take that to be from ὁμος, as the Ion. frequently shortens the long vowel (see Tab. I.), and render, *to the quick*—ἀναλείχουσι. Cf. our *lick*.

75.—2. τὴν . . . σημανέω, *which I shall expose in the sequel*,—the attempt, namely, of Astyages to destroy Cyrus in infancy. V. cap. 107. et seqq. — 5. χρησμοῦ κιβδήλου, *ambiguous oracle*. This oracle, as given c. 91. infra, was ἦν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν αὐτὸν καταλύσειν, 'if he should make war against the Persians, he would destroy a great kingdom.' And when Cræsus, after his own fall, reproached the god for deceiving him, the Pythia replied, that he did

it not justly; for that if he had counseled wisely he would have sent his messengers again (and messengers on such a mission went not empty-handed) to inquire—*whose kingdom*.

REMARK.—The eclipse predicted by Thales modern savans have eagerly sought to identify, from its great importance to chronology. The following facts and opinions are gathered from Larcher. Eudemus places the eclipse in question, vaguely, *about* the 50th Ol.; Pliny, definitely, in the fourth year of the 48th Ol. and in this “he is countenanced by Father Riccioli, M. Desvignoles, and President De Brosses. There was (he adds) an eclipse on the 28th of May, in the year 4129 J. P.; but the Olympic year commencing with the summer solstice, the month of May, 4129, falls in the third year of the 48th Ol.” This cannot be the eclipse foretold by Thales, he thinks, for two reasons. (1.) Cyaxares, in whose reign it occurred, according to Hdt. died in 4120. (2.) The eclipse was visible at Sardis only a little before sunset, and not at the river Halys, where the armies were, at all. A conclusive reason, certainly. After naming several other eclipses, to reject their claim, he fixes on the one which occurred J. P. 4117, supported by the authority of Fathers Petau and Harduin, Sir John Marsham, President Bouhier, and Father Corsini. The only objection that can be made to this one is, he says, “that the shadow passed over the Euxine sea by Scythia and the Palus Mæotis. It is certain, therefore, that this eclipse could not have been central on the banks of the Halys, but must have been very considerable.” Not considerable enough, however, I judge, for our purpose. Cooley, the English editor of L. adds:—“Solar eclipses nearly total, and the shadows of which pass over a given locality, are much less frequent and afford less room for choice than the commentators on Hdt. seem to have imagined. Two eminent modern astronomers, Oltmanns and Pingré, separately retracing the eclipse alluded to by Hdt. have both arrived at the same result, in assigning it to the year 609 B. C. * * * As the date of this event may be regarded as an ascertained point in chronology, the conclusion arrived at by MM. Oltmanns and Pingré is of much importance.”

SUMMARY.—From c. 75 to 94 Hdt. relates the retreat of Croesus to his capital after an indecisive battle at Pteria—the capture of Sardis, and the ultimate reception of Croesus into the confidence of Cyrus. The narrative is entwined with many interesting facts, some of which are sufficiently marvellous, and embellished with digressions, by means of which he keeps along the contemporary history of Greece. In cap. 94 he states that, in the time of Atys, the country was so sorely pressed by a famine that many of the Lydians were compelled to emigrate; that they settled among the *Ῥομβυκοί*, and called themselves, from the name of their leader, *Τυρρηνοί*.

The history now, following the fortune of the conqueror, passes on to the East; and that we may know who Cyrus is, the historian naturally begins at the beginning. We are thereby led at once into the antiquities of the oldest empire of the post-diluvian world. The images of Nimrod and the patriarchs, of Semiramis and Nitocris, of Babylon, and Nineveh, and Ecbatana, rise around us in their magnificence. The study of this portion of history, while it constitutes one of the most useful parts of solid learning, is invested with the charm of romance.

95.—1. Ἐπιδίζηται. The root of this word is probably the particle ζε, which indicates motion or tendency towards an object; e.g. χαμάζε, *ground-ward*. In the verb, the earliest form would be analogically (a. 2) ζήν, and the earliest pres. δίζημι, a form which is found only in this compound dep. ἐπιδίζημαι. A derivative ζητέω (cf. Lat. *beto* fr. *be*, βαίνω) has the same sense, *to seek*, and a cognate, ἐπιδίζω, has the cognate sense, *to doubt, to be in a state of inquiry*; the mid. voc. of which, as dep., is sometimes used in the same sense as ἐπιδίζημαι. — δῆ, *according to our plan*. — ἐνθούτεν. See remarks on Ion. Dialect, 2. c. — 2. τὸν Κύρον . . . κατέειλε. The complex construction of this sentence cannot be imitated in our language. The sense is, that *the inquiry now is, who this Cyrus was who destroyed the power of Cræsus*, as if the sentence were obj. of ἐπιδίζηται; but this would put the main substantive in the subordinate relation of a predicate, and that in a subordinate clause (τίς ἦν ὁ Κύρος, *ὅς* . . . etc.); instead of which, the genius of the Greek language puts the subject of the discourse in the more prominent position of obj. of the leading verb, and says, *the inquiry is concerning Cyrus*, and subordinates the circumstantial question, *who and what he was; qualis fuerit*. The construction of the relative clause is also idiomatic in the mode of condensing it from a compound sentence to a simple one, by compounding the two subjects (ὅστις) and reducing one of the verbs to a participle. — 3. Πέρσας, connect with Κύρον. — ὅτε, I. for ὅτινι (Tab. vii. 5.) — ἡγήσαντο, *they became masters*. The force of the mid. voc. is apparent in most deponents, both Greek and Latin. — 4. οἱ. The post-positive article, according to the classification of the older grammarians, exhibits the true office of the *article* (*articulus, ἄρθρον*) connecting the subj. (μετεξέτεροι) with the dependent part of the sentence, and in such case is generally rendered by our demonstrative; *those not wishing to embellish the exploits or character* (τά, sc. ἔργα or χρήματα. B. § 125. 5. n. 6.) — 5. τριφασίας. Xenophon, in his Cyropædia, differs somewhat from Hdt. in the story of the birth and childhood of Cyrus; Æschylus, in his tragedy “The Persæ,” is still different; and Ctesias gives a third variation. It is probable these are the three traditions Hdt. alludes to. — 6. τῆς ἄνω Ἀσίας, *the upper Asia*. So the Greeks distinguished the more distant parts of the continent from the peninsula

which lies between the seas, which they called ἡ κάτω Ἀσίη, *the lower*, or, as we more commonly say, *the lesser*, Asia; or, with the Latins, Asia Minor. The dividing line was the river Halys. Cf. c. 163, τὴν ἄλυσος ποταμοῦ ἔνω Ἀσίην, in which construction ἔνω and κάτω answer to the Latin *ultra* and *citra*.

REMARKS.—The chronology of the eastern monarchies has claimed much attention from scholars, and it is vain to hope for a perfect resolution of all its difficulties. And this sum of 520 years, given by Hdt. as the term of the Assyrian empire, is one of the greatest obstacles to any tolerable reconciliation of discrepancies. It therefore demands our notice.

There was a revolt of the Medes, something over a century before Deïoces (see next chapter), led by the satrap Arbaces, who ascended the imperial throne and gave to Assyria a line of Median monarchs, extending (through Deïoces and his successors, as is commonly assumed) to Astyages; with whose fall under Cyrus the history of this mighty empire closes, in the year 559 B. C. Ctesias, in his τὰ Περσικά, important portions of which have been preserved in the extracts of several ancient authors, gives a list of the Assyrian kings, copied out of the archives at Babylon, from Ninus (or his father Belus) to this Astyages. From the accession of Arbaces to the fall of Astyages, he makes to be 267 years. This places Arbaces 826 B. C. From Ninus down to Arbaces the sum varies, both in the ancient authors who copied his list and figures directly and in those who took them at second hand, and in the later editions of the same author. The extreme range of the difference is from about 1300 to 1429 years. The highest number is a various reading of Africanus; the lowest is a copy further removed from the original, and probably less reliable. Another reading of Africanus is 1404. Diodorus, who, as well as the last-named author, transcribed from the original, reads variously 1360 and 1400, with the qualifying phrase *something more than*; a form of expression which gives a strong presumption that the round number 1400 is the true reading. The relative value of these dates we cannot discuss in a brief note; but let us assume Africanus' 1404, agreeing so nearly with Diodorus' "more than 1400," as probably correct. This added to 826 carries us back to 2230 B. C. as the first of that Ninus who gave his name to the capital of the empire. Ninus and Abraham were contemporary, and following the LXX, we find them a little more than 1000 years after the flood. How does Herodotus accord with this?

According to the common mode of settling his account, the 520 years is to be reckoned back from Arbaces, which therefore brings us to 1346,—a point which should be, if the language of Herodotus repre-

sents *history*, a notable epoch, at least in the Assyrian empire; so notable, indeed, as to obscure the humbler origin of its power. The best apology we can make for our author, is, to suppose some great extension of the sway of Assyria about this time, which brought it more immediately, perhaps then for the first, to the notice of the Greeks;—a notion, though not sufficiently founded, yet not without some countenance from ancient authors. It must have been not far from this time that the empire first carried its arms to the borders of Europe; for according to Diodorus Siculus (ii. 22), Priam was subject to the great king and received succors from him during the ten years' siege.

But if this be not satisfactory, those who take the scheme of the Assyrian succession mentioned above, which puts Defoces and his successor in the list of Ctesias, do not scruple to count the dates of Herodotus as of little worth, and do a willing violence to his numbers. They reduce the reign of that prince from 53 to 40 years to make it agree with their scheme. But against such a measure there are serious objections. We are not justified in changing numbers arbitrarily to satisfy a theory unless supported by the strongest reasons; and in this case I think the reasons are all against it. But further, the scheme is totally irreconcilable with the *facts of the history*, as given by Herodotus (i. c. 102 et seqq.) For the difference of names, it may be conceded that the same man may be known by different appellations in the records of different nations, but we cannot so easily accommodate contradictory facts.

Let us look at the facts. Herodotus, as his purpose was to inquire after those things pertaining to the history of *Cyrus*, comes directly to Defoces, the head of the royal family of Media with which Cyrus was connected. The revolt and anarchy which led to his elevation are therefore the subjects of which the historian treats here; and not at all the revolution of a century previous, which cast down Sardanapalus I. and inaugurated the dynasty of the Arbacidæ. Then, the satrap carried the allegiance of Media with him as he mounted the Assyrian throne, and, except the province of Babylon, the empire retained its integrity. Now, Media stands off and remains independent. Moreover, Phraortes the successor of Defoces wages war with Assyria, and with manifest success. (c. 102.) His successor, Cyaxares, continues the war, and, at length, having subjected the provinces in detail, he struck a fatal blow at the capital and became master of the empire. His name, therefore, and that of his successor Astyages, appear in Ctesias' list of *Assyrian kings*, agreeing in their proper designation and in the *time* of their respective reigns. It is otherwise with Phraortes and Defoces, who were Median kings. The two lines of monarchs run into one, in

the person of Cyaxares, and the two authors have continued their lists severally down through the common reigns. Hence the confusion. The facts, then, are sufficiently clear and consistent. What of the dates?

The sum of the four Median reigns is in Hdt. 150 years. We have then $559 + 150 = 709$ B. C. for the accession of Deïoces. The next question is, whether the 53 years of Deïoces should date from the success of the revolt and the independence of his country, in which he seems to have been a leading spirit from the first, or from the time of his election to the throne. In the former case, the numbers which precede join on with those which follow this dividing line, and give continuity to the reckoning. This is like an historian, is like the care which characterizes our author. In the latter case, he throws in uncounted some odd years of the unregulated state of the country, thus making a gap which unsettles his chronology. This is unlike the historian. I assume, therefore, as the more probable, the former case, and set the column of Assyrian chronology directly above the Median. Those who think otherwise will add such number of years for the intervening period of anarchy as they judge proper, observing only that the age of Deïoces will confine them to very narrow limits.

I must next add an observation which may be put by some to the charge of temerity, seeing the Mss. and Edd. give no various readings in this place. Nevertheless, let it be judged. The "520 years" of Hdt. would be written $\xi\tau\epsilon\alpha\phi'\kappa'$. Now, if instead of that he had written $\xi\tau\epsilon\alpha,\alpha\phi'\kappa'$; or $\xi\tau\eta,\alpha\phi'\kappa'$,—1520 years, we have the two great authors agreeing, as follows:

CTESIAS.		HERODOTUS.	
Last of Astyages,	559 B. C.		559 B. C.
to Arbaces,	267 years.	To Deïoces,	150 years.
	—		—
From Arbaces,	826 B. C.	From Deïoces,	709 B. C.
to Ninus,	1404 years.	to Ninus,	1520 years.
	—		—
	2230 B. C.		2229 B. C.

Such agreement, chronologers are accustomed to say, sufficiently demonstrates the general correctness of the numbers.

From the elevated point we have now reached, as the learner can easily glance up through the next higher epoch and take in the compass of the earliest post-diluvian history, I add:—

That the kingdom or colony of Assyria was planted some generations previous to Ninus by Asshur (whence the name), a distinguished chief who went out from Babylon (Gen. x. 11. The prolepsis in the

name of Nineveh is common. They are not to be listened to who confound Nimrod and Ninus; nor they who sublimate proper names into abstractions, assuming, as Niebuhr in Rome, that ancient history is fable. Rather, ancient fable is history obscured.) Babylon, therefore, founded by the great-grandson of Noah, was the older city, and was the ruling power of the East till the valor of Ninus gave to Assyria that preëminence which justly ranked him as the founder of the empire. Previous to this, there flourished at Babylon, according to the ancient chronographers, two dynasties, the first commencing 225 years after the dispersion of the nations; that, I understand them to mean, consequent on the confusion of tongues; which brings us to within *about* 400 years of the flood. This gives us for Babylon the following scheme, which may be taken as approximately correct:

To the Dispersion,	<i>about</i> 400	Post-Dil.
Dispersion to First Dynasty,	225	
First or Chaldean Dynasty,	225	
(or, according to some, 195)		
Second or Arabian Dynasty,	215	
Total,	1065	

years to Ninus and the supremacy of Assyria. Abraham was born, according to the LXX, 1072 years after the flood.

96.—1. *αὐτονόμων*, *independent*, not free republics nor in a state of anarchy. — 2. *ᾧδε . . . περιῆλθον*, *thus they come round again to tyrannies*. The word *tyranny* is here used distinctively of the *usurpation*. — 3. *σοφός*, like the Lat. *prudens*, signifies endowed with talents and skill for practical, and particularly political, affairs. — 4. *ἐρασθεῖς*, w. causal gen. *enamored* (of a thing). The part. expresses the state of the subject. — 5. *ἐν τῇ . . . ἥσκει*, *in his own* (sc. town, *κώμη*) *both being formerly a tried man in respect of the administration of justice, and (now) somewhat more and more earnestly applying himself thereto, he made it his vocation*. *δικαιοσύνην* limits *δόκιμος* and *ἐπιθέμενος* as well as *ἥσκει*. This kind of *zeugma*, common in Greek and elegant for its conciseness, is not practicable in English; hence the necessity to us of supplying the relative words. — 6. *τῷ δικαίῳ*. (C. § 449. a.) — 7. *δικαστήν . . . αἰρέοντο*, *chose him their judge*; observe the force of the mid. voc. — 8. *μνέμενος* fr. *μνέμαι*, cont. with epenthesis of *ε*; *keeping the mind on* (*τὴν ἀρχὴν*) *the supreme power*, as an object, implies the desiring and using arts to obtain it. — 9. *ᾧστε . . . δικασόμενοι*. The subj. of the sentence is *οἱ* demonst., to which *αὐτοὶ* is appositive and rendered distinctive by the particle *καὶ*—*themselves also*; i. e. *those in the other villages*, as well as those in the village of Deiocees (*ἐν τῇ*

ἑωυτοῦ). — 15. κατὰ τὸ ὀρθόν, *according to rectitude; justly.* — 17. τότε ἐπεὶ τε ἤκουσαν. These particles present another instance of the condensed elegance and force which the Greek language acquires by ellipsis. Lit. *then and when they had heard*, i. e. *then* (they heard) *and when* (or after that) *they had*, etc. The construction is frequent. Cf. c. 103 infra, καὶ πρῶτός τε ἐλόχισε, *he both* (divided into companies) *and he first* did so (i. e. he was the first to do it). Also c. 105, καὶ ἐπεὶ τε, and δὲ ἐπεὶ τε, in which cases the full expression would give, first the assertion, that *it was* so, and then the relative clause, *when it was*, etc. The explanations of Hoogeveen (Gr. Part. sub. voc. τε) and Viger (Gr. Id. c. 8. § 7) do not meet the case. — 18. τέλος. C. § 437.

97.—1. ἐπιφοιτέοντος and πυνθανομένων illustrate happily the law that the *idea* often controls the grammatical *form* of the word, as here the *number* of the collective noun. When the author speaks of a *multitude* as coming, they are viewed in *unity*; but when he speaks of their having learned certain facts, requiring individual attention, the *idea* of the individuals composing the multitude prevails. — 3. ἐς . . . ἀνακείμενον, *every thing depending on himself.* — 4. προκατίζων. The use of πρό here in its local sense is legitimate, as marking the fact that the seat of judgment anciently was *in front* of the palace, or more openly, in the market-place (the ἀγορά or *forum*), or, in the East, *in the gates* of the city. — 5. τῶν, sc. χρημάτων. — 9. ἐδίδουσιν . . . λόγον, *they gave to themselves talk*, i. e. *entered into conversation.* — 11. οὐ γὰρ commences what the partisans of Deïoces are supposed to have said. This intimation of the cunning of Deïoces shows sufficiently the philosopher in the narrator. He reasoned the nature of his facts as carefully as his age permits us to demand. — 12. φέρε, like the Lat. *age*, in hortitative discourse, *come.* — 14. αὐτοὶ . . . τρεψόμεθα. L. translates, *we can cultivate our fields in peace*; and remarks—"I am probably the first who has given this meaning to the phrase, of which, however, I conceive not only that it is susceptible, but that it cannot receive any other. Ἔργα signifies, all the labors of the country, ploughed fields, harvests, even the trees, as appears from Il. v. 92. * * This word, says Apollonius (Lex. Hom.), signifies in Homer, agriculture, when that author employs it simply and without the addition of any other word to determine the sense." — 15. κη, I. for πη (by ellipsis of ὁδῶ. C. Tab. ¶ 63), modifies ταῦτα, giving it indefiniteness—*something like this; in some such a way.*

98.—2. πολλός, I. for πολὺς. For construction, see note, c. 32. l. 46. Cf. M. § 534. — 3. ἐς ὅ, *to the degree that.* — 7. ἵνα . . . χάσῃς, *wher*

(i. e. *in what part*) of the country. So the Latin, *ubi gentium*. Cic. The partitive sense of *ἴνα* determines the use of the gen. The classification of words according to their *accidents* does not affect the principles of construction. — 10. *πόλισμα*, *fortified town*, or *stronghold*; a distinction observed by Hdt. between this word and *πόλις*. — 11. *ἄλλων* depends on *ἐπιμέλῃσθαι*. — 12. *πειθομένων*. This passage throws light on that blunder of grammarians who have referred the fut. mid. of this verb to *πάσχω*. What one is *persuaded to*, he *suffers* or *permits*. The two words meet, in signification, on common ground, but should not be confounded in etymology. They are probably from the same ultimate radix, but the divergence is developed in the simplest verb-form; the stem of the one being *παθ*, and of the other *πεθ*, or *πιθ*; which are strengthened into *πάθσκω*, *πάσχω*, and *πένθω* or *πείθω*. — 13. *Ἀγβάτανα*. See Rem. at the end of the chapter. — 15. *ἑτέρου* is construed with the comp. *ὑψηλότερος*, and *προμαχεῶσι* is dat. of measure of excess. — 16. *τὸ μὲν . . . ἐπτά*. Read *κολωνὸς* as attributive predicate of *χωρίον*. For the construction of *ὥστε . . . εἶναι*, see K. § 341. 3. a. The antithesis of the second clause (indicated by the correlatives *μὲν* and *δὲ*) turns on the particular sense of *ἐπετηδεύθῃ*, as expressing the idea of the effect of *art*, in distinction from the natural advantages of the locality. The whole sentence might be rendered: *On the one hand the situation, being elevated, contributes somewhat to this result* (lit. that it should be so); *but on the other hand, it is effected something more by art, there being seven circles altogether*. — 21. *κατὰ . . . μέγαθος*, *about equal, in extent, to the circuit of Athens*. For this sense of *κατὰ*, see Lid. & Sc. signf. v. and vi.

REMARK.—We cannot from Herodotus determine the location of *Agbatana*. It is thought by some that there were two towns of that name, one the capital of greater Media, the other of Atropatene; and Major Rawlinson argues that it is the latter of which Hdt. speaks. The former is believed to be near the site of the modern Hamadán, a strong argument of which is, the identity of the name. The Chaldee form of *Agbatana* was *Achmetha*,—a slight variation, consistent with the principles of etymology—which the Syrians have changed to *Ahmethán*, and the Persians to *Hamadán*.

It is not necessary to suppose that *Deioces* was the original founder of the city, but only that he chose it for his capital and enlarged and fortified it. The traditions of the East claim for it an antiquity superior to that of *Semiramis*, in whose day, as in later times, it was the summer resort of royalty; and that by her queenly munificence it was adorned with a splendid palace and a most stupendous work of art—nothing less, namely, than the piercing of the *Orontes* mountain with a tunnel

fifteen feet broad and forty feet high, through which she poured the waters of a little mountain-lake, to refresh the city.

For the extent of the place, Hdt. is well supported by other ancient authors. Diod. Sic. says it was 150 stadia; Thucyd. makes Athens about 148, and Dion. Hal. 168 stadia. Hdt. writes as if he judged from personal observation; that he had seen both cities, and they were apparently about equal in extent.

The more common and now established orthography, Ecbatana, is conceded to be less correct than that of our author.

99.—7. γελᾶν . . . αἰσχρόν. ἅπασι is doubtless to be taken in the adverbial sense, as in c. 1. The Orientals have ever been nice in their sense of decorum. Cf. what Xenophon says of the Persians (Cyroped. I. 2): Αἰσχρόν μὲν γὰρ ἔτι καὶ νῦν ἔστι Πέρσαις καὶ τὸ ἀποπτύειν, καὶ τὸ ἀπομύττεσθαι, καὶ τὸ φύσης μεστοὺς φαίνεσθαι· αἰσχρόν δὲ ἔτι καὶ τὸ ἰόντα πού φανερόν γενέσθαι ἢ τοῦ οὐρήσαι ἕνεκα, ἢ καὶ ἄλλα τινὸς τοιούτου. In India and Arabia there is the same scrupulous propriety in regard to spitting; and in this they do but express the instinctive sentiment, not of the East, but of humanity, wherever *evil communications* have not *corrupted good manners*. To *spit on one* has ever been held the last mark of indignity. Hence Job (xxx. 10), in his extremity of degradation, says, "They abhor me; they flee from me, and spare not to spit in my face;" where perhaps the sense is, *before me*, instead of *in my face*. The note of Barnes on this passage is sufficiently instructive to suffer a repetition here. He says:

"The Hebrew may mean, either to spit *in* the face, or, to spit *in the presence* of any one. It is quite immaterial which interpretation is adopted, since in the view of the Orientals the one was considered about the same as the other. In *their* notions of courtesy and urbanity, he commits an insult of the same kind who spits in the presence of another which he would if he spit on him. Are they not right? Should it not so be considered every where? Yet how different their views from the more refined notions of the civilized Occidentals! In America, more than in any other land, are offences of this kind frequent and gross. Of nothing do foreigners complain of us more, or with more justice; and much as we boast of our intelligence and refinement, we should gain much if in this respect we would sit down at the feet of a Bedawin Arab, and incorporate his views into our maxims of politeness."

Well to say, but, alas for our Arabs! recent travelers testify that their habits in this respect have sadly relaxed "*since they assumed the habit of smoking tobacco*;" and Niebuhr says he observed that the mas-

ter of a family had a little china spitting-pot near him. — 12. *ἐτεροῦς*. Not of another nature, as some interpret; but, another person, another sort of character, instead of their familiar companion. — *δρέωσι*. Part. dat. plu. to agree with *σφι*. Deïoces must not be supposed to be the inventor of a new policy, but only as imitating the custom of oriental monarchs.

100.—3. *τὰς . . . γράφοντες*, the litigants. The Attics used the mid. voc. — *παρά*. See note, c. 24. l. 2. and c. 32. l. 2. — 4. *διακρίνων*, DISCERN, DISCERN. — 6. *ἐκεκοσμέατο*. Third pers. plur.; Ion. ending. Tab. viii. — *εἰ . . . ὑβρίζοντα*. A literal rendering of this clause: *if he should ascertain any one having violated* (the laws, that is), gives us a wrong idea, as if, assuming the act of a violation, he would say, *if he should find out who had done it*; whereas the sense is, *if he should learn that any one had done such a thing*. The Greek is of necessity ambiguous, for want of a *gerund*, whereby the *person* is made the more conspicuous and the *act* subordinate. This, however, is in accordance with the genius of the language. (Cf. c. 32. l. 46.) We are more logical, and express the different relations elegantly and concisely by a change of case in the substantive. Cf. c. 33, *Μετὰ δὲ Σόλωνα οἰχόμενον*, after Solon going. We would say, *Solon's*;—making the *act of departure* the object of the preposition. — 7. *κατὰ . . . ἀδικήματος*, according to the desert of each one's offence. — *ἐδικαίειν*. See Tab. II. and VIII. 3. (1.) a. — 8. *κατάσκοποι . . . κατήκοι*. Our word *spy* corresponds in its literal sense to the former of these words, but is extended in use so as to cover the ground of both. A spy is expected to *hear* as well as *see*. This sort of "secret police" is an essential part of the organization of despotism. Cf. c. 114 infra, *ὀφθαλμὸν βασιλέως*, the king's eye; and vii. 239, *ὁδοφυλάκων*, highway-guards. This use of *κατήκοι* is rare. — *ἀνά*. Motion upward from the lowest extreme reaches at length the highest; hence, *up through*; *throughout*. So of time, *ἀνὰ πᾶσαν τὴν ἡμέρην*, through the entire day. K. § 290.

101.—1. *συνέστρεψε*, lit. *turned together*, as a shepherd would different flocks; so did Deïoces gather the several tribes of the Medes under his protection and bind them under one government. — 2. *γένεα* fr. *γένος*. The map exhibits the probable location of these tribes, according to Larcher. The Magi were the Priest-caste of Persia. The name, *Mogh*, is derived by oriental scholars from *mah*, signifying *great*, (cf. Lat. *magnus*,) *illustrious*, or *the head*.

102.—2. *τρία καὶ πενήκοντα*. Ctesias assigns but 40 years to the reign of this prince, if we concede him to be the same as Artæus, in his

catalogue; and modern chronographers make it even less. The discrepancy is explained on the hypothesis that Ctesias dates from the time when the regal power was confirmed to him over all Media, and that Herodotus includes a portion of the period of anarchy, from what time the influence of Deïoces began to prevail. (See Rem. c. 95. *sub fine*, and c. 130.) — 4. ἀπεχρήτο, *was not content*, fr. ἀπὸ and the root χρα or χρε (perhaps cognate to χεῖρ, the hand), representing the idea of *necessity*, something of *prime utility*, hence *wants*, which includes *desires and demands*; *it did not put away his desires or demands*; that is, did not satisfy them. — τούτοις. The dat. is obj. of ἐπὶ in composition. — 6. Μήδων; dependent on ὑπηκόους, as gen. of inferiority. (C. § 349.) — 8. τὴν Ἀσίην, means with the Greeks, when not otherwise defined, only the upper Asia. — 9. τοὺς Ἀσσ. . . εἶχον. The distinction is between the nation at large and the Ninevites; and instead of the simple connector καί, we should expect the complex καὶ δὴ καί. (See c. 1. l. 7. n.) — 10. τότε . . . ἀπεστεώτων, *but at that time they were forsaken* (lit. *left alone*) *of their allies, as having revolted* (lit. *stood off*, or put themselves away) from them; as related above, c. 95. — 11. ἔλως . . . ἤκοντες, *being however in other respects quite prosperous*. For gen. with εἶδ, see K. § 274. 3. (b.) C. § 395. Cf. also c. 32. l. 30, μετρίως . . . βλου. — 12. ἐπὶ τούτους δὴ; a clause appositive to ἐπὶ Ἀσσ., l. 9, — a repetition which a loose style often demands, and is happily indicated in Greek by δὴ; *against these, as I said*. — 14. στρατός; connect with αὐτός; *a large portion of his army with the king himself was destroyed*.

REMARK.—The facts of the history are clearly irreconcilable with the supposition that Deïoces and Phraortes are in the line of the kings of Assyria. (See c. 95. Rem.)

103.—3. καὶ πρῶτός τε. See note, c. 96. l. 17. — 4. ἐλόχισε. Some Mss. have ἐλόχησε. — κατὰ τέλεα; *per cohortes*. Schw. This sense of τέλος comes from the idea of completeness; *a complement*. — τοὺς ἐν τῇ Ἀσίῃ. Hdt. means to save his Greeks from the charge of being so late in learning the military art. — 7. οὗτος δ, *this is the one*; δ, as demonstrative and predicate. — 8. ὅτε . . . ἐγένετο. See c. 74. — σφί. C. § 410. K. § 284. (10.) — 9. δ τὴν . . . ἑωντῷ. It would appear from this, that the power of Assyria was limited almost to its capital. ἄνω, above, i. e. *beyond* the river; *ultra fluvium*. The Halys was considered the boundary between the empire of the East and the Ægean provinces. Hence the designations ἡ κάτω, and ἡ ἄνω Ἀσίη. V. c. 95. l. 6. n. — 11. τιμωρέων . . . καί, *both* (for the purpose of) *avenging his father, and, etc.* — 13. οἱ and περικατημένω agree together; *to*

him sitting down around, i. e. besieging. — 17. φεύγουσι, part. agreeing with τούτοις.

REMARK.—The Scyths, a people spread so widely through Asia and Europe, from whom some derive the appellation of the *Scotts*, are not, I think, indebted for a name to any of the fanciful derivations usually offered, but bring their name and their descent from Cush, the son of Ham and father of Nimrod. (Gen. x. 6, 8.) They are known through the East as *Cushim* or *Cuthim*. (See Tab. III. Σ.) They were therefore the builders of the tower of Babel, and the leaders of most of the great enterprises of antiquity. Nor is this the first time their power was felt in Egypt. They are believed to have been the race of Huesos or Shepherd Kings, whose name was such a terror to that country in the days of the patriarchs. From Egypt they are said to have sailed, with their Pallic or Pelasgic brethren of Phœnicia, to Ireland, to which they gave the name of Scotia; and their remembrance of the *Tower* of Babel—a symbol of the pagan worship of this race universally—will account for the Round Towers of that island. (See Faber's *Proph. Dissertt.* Append. iii.) In central and middle Asia and Europe, their history is better known.

104.—2. εὐζώνῳ, for a well-girded man; i. e. in condition to travel with expedition. Time as a measure of distance is naturally taken for a standard, and where the mode of travel is such as to secure uniformity, it is a very correct measure. The foot couriers of Asia are said to average thirty-three miles a day. — 3. οὐ . . . ὑπερβῆναι, it is not much to pass over, etc. The simple narrative of Hdt. like that of Robinson Crusoe, touches on the colloquial level. — 4. διὰ μέσου, by a complex construction, performs the twofold office of adjective and prepositional phrase;—one intermediate nation between them. — 5. Σάσπειρες, written also Σάπειρες, “occupied the country north of the lake Urumiyeh, and about the sources of the Euphrates and the Araxes. Their name no longer remains, unless we should venture to trace it to that of the Zebari, a tribe of the Kurds now dwelling further south, near the great Zab; though there is no good ground for such a conclusion.” Cooley in L. — 5. παραμειβομένοις εἶναι, are construed with ἔστι, l. 1, together with εὐζώνῳ ὁδός; the dat. in regimen with the verb, and the nom. ὁδός and the substantive εἶναι, subject of the same; it is to a good traveler a journey of thirty days, etc. . . . but (it is) to those having passed by this (τοῦτο, sc. ἔθνος) to be in the Median (territory). — 6. ταύτη, sc. ὁδῷ. — 8. ἐν δεξιῇ, sc. χειρὶ. — 9. συμβαλόντες, having joined battle with. — 11. ἐπέσχον, sc. αὐτοὺς, held (themselves) upon, i. e. overspread and held the control of.

REMARK.—A glance at the map shows the intelligence and clear understanding of our author. The main Caucasian range extends from near the Palus Mæotis, south-east to the shores of the Caspian. The most direct and frequented route was on the southern side of the mountain, near the coast of the Euxine, through Colchia. But having missed the upper pass, the Scyths were forced to keep along the other side of the range till they reached the Albanîæ Pylæ, near the modern Derbend;—a route more circuitous and doubtless much more difficult. This same route has been traversed in modern times by the Huns, on a similar incursion, and still later by Peter the Great.

105.—1. καὶ ἐπέλ τε. See c. 96. l. 17. n. — 4. ἀποτρέπει . . . πορεύεσθαι, *he turns them away from coming on further*. The English idiom, unlike the Greek, does not admit the negative with the dependent verb. The pregnant brevity of the Greek is more compendious than the Eng. The difference is here. There are two acts or objects in view,—their advancement and their halt—the one having a genitive, and the other an accusative relation to the verb; or, more analytically, the one in genitive relation with ἀπό, the other in accusative relation with the verb;—a point of departure and an object; *from* the one *to* the other of which he would persuade them. In Eng. whichever particle we use requires its own object; i. e. we persuade *from advancing*, or *to return*. The Greek places the particle of departure foremost, with ellipsis of its proper object, and brings in at the end the ultimate aim as acc. object; as here, *from* (advancing further) *he turns them to the not advancing further*. The Eng. gives one sentence entire, which sufficiently implies the other *ad factum*, but not *ad verbum*; the Greek gives the extremes of the two sentences with the verbal ellipsis. Cf. c. 2. l. 1, ἐς Αἴγυπτον ἀπικέεσθαι; also c. 1. l. 3. and note in that place; also ἐκπηδᾶν ἐς τὴν θάλασσαν, c. 24. — 5. Συρίας. This name was applied to the whole country from the Euphrates to Egypt and Cilicia. The Hebrews called it Aram, from the father of Nahor; whence Aramæa, a name not unknown to the Grecians. — 6. παρεξελθόντων, *having passed by out of* (the country). The distinctive use of the particles is never lost sight of. — 12. ἔδντες. Mark the near connection in *sense* also with the Lat. eo, to go. — 16. ὁρᾶν, depends on ἔστι subaud. Cf. c. 104. l. 1. and 4, ἔστι . . . εἶναι; and c. 24. l. 33, ἔχειν . . . ἀρνέεσθαι. K. § 306. I. (c.) — 18. ἐναρέας. This is probably a Scythian word, and its etymology therefore not to be sought in the Greek. As to the nature of the malady, enough has been written. Without troubling the learner with the various opinions where none agree, I give the following from Larcher: “Hippocrates very clearly explains this in a passage which I shall

quote at full length, and from which we may gather both the cause and the effects of this malady. ‘Their continual exercise on horseback occasions to the Scythians acute pain in the joints; they then become lame; and if the disorder augments, the hip falls backwards. In the commencement of the malady, they cure themselves by cutting the vein which runs behind each ear. When the blood ceases to flow, they fall asleep from exhaustion; and on awaking, some are cured, and some are not.’”

He proceeds to say that this remedy is fatal to the virility of the patient, and that when he perceives his powers of manhood gone, he attributes it to the Nemesis of some offended deity. “‘They then clothe themselves in a woman’s garment, acquire the habits of women, and join them in their employments.’”

Cooley adds, on the authority of modern travelers, that among those Caucasian and steppe regions of Europe and Asia, “cases are frequent of males losing the strength and physiognomy of their sex, and assuming the dress and habits of women.”

106.—8. *ἀλγῶντες*; see c. 4. l. 7. n. — *χωρὶς μὲν . . . χωρὶς δέ*. To make the antithesis more conspicuous Hdt. often adds to *μὲν* and *δέ*, the article *τὸ* or the demonstrative *τοῦτο*. (Cf. c. 30. l. 19.) On the same principle here, *χωρὶς*, being demanded in the latter clause for its relation to *φόρον*, is repeated in the antecedent correlative for greater distinctiveness. *On the one hand they exacted tribute from each one (ἐκάστων is all taken distributively) as they were accustomed to impose on each; and besides the tribute, etc.* For *φόρον*, the principal Edd. have *φόρων*,—which is quite impracticable. *φόρον ἐπ.* is plain, but this reading gives a difficulty in the relative *τό*; and to relieve this, Reisk conjectured *τόν*, which is approved by Schw.; but this again demands *ἐπέβαλον* for *ἐπέβαλλον*;—a reading which is not indeed without the support of at least one Ms. It would read then, *they exacted the tribute which they imposed*,—a declaration hardly consistent with the style of Hdt. I prefer the reading given in the text; and understand it, that after the assertion that *they exacted tribute*, the neut. rel. introduces a general remark—*it was a thing they were accustomed to do wherever they came, to levy it.* — 9. *τῶν περ*. The office of the *περ* is to render *τῶν* a little indefinite;—not to say that the identical old limits were reëstablished. — *καὶ . . . τε*, and in addition. — 10. *ἐτέροισι λόγοισι*. So c. 184 below, *τῶν ἐκ τοῖσι Ἀσσυρίοισι λόγοισι μνήμην ποιήσομαι*; but this promised Assyrian history probably perished in the embryo, like many another noble conception of noble minds. Such a work is nowhere referred to by the ancients, except it be in one place in Aristotle (Hist. Animal. viii. 18);

where he mentions *Herodotus' account of the taking of Nineveh*. He may have made some beginnings on such a history, or an essay on the siege and capture of Nineveh, which would answer the special promise made in this place. This is the more probable as it was a theme to tempt the pen that could delineate a grand historic scene. As a counterpart to the taking of Babylon, Hdt. *ought* to have given the picture to the world.

REMARKS.—This second fall of Nineveh was final. Here its history—long, eventful, cruel, glorious—finds its end. The city is buried in its own ruins, is covered literally from the eyes of mortals by the accumulated dust of ages, its very location become unknown, and its sacred tombs insulted by the foot of the wandering Arab, ignorant of the treasures enshrined beneath—a gift from antiquity to the curiosity of the nineteenth century. By the labors of Botta and Layard, the fragments of the city are exhumed. At the same time, a knowledge of the Assyrian character is recovered, and the long-buried inscriptions are deciphered, which shed new light on the history of the empire.

Nineveh was situated on the east bank of the Tigris, near its junction with the Zab. In Jonah (i. 2) it is called “that great city,” as if it was distinguished above other cities for extent; and also (iii. 3) “an exceeding great city, of three days’ journey.” A similar phrase—*Nῆσος μεγάλη*—occurs in the epitaph of Sardanapalus as quoted by Diod. Sic. (ii. 23), which he says was composed in the barbarian tongue and afterwards translated by some Grecian. The same author (ii. 3) gives the extent of the city as 150 stadia in length and 90 in breadth, or about 60 miles in circuit. Strabo says (xvi. 1), “it was much larger than Babylon.” Diodorus (ut supra) says it was protected by a wall rising 100 feet above the plain, broad enough for three chariots to drive abreast on the top, and surmounted at intervals by towers, 1500 in number, which ascended to the height of 200 feet. We may abate something from these figures for the excited imagination of Diodorus, but that it had works of art—sculpture and architecture of beauty and magnificence, is attested by the recent excavations. He also depicts the corruption of morals as extreme. In S. S. besides Jonah, Zeph. (ii. 14, 15) and Ezek. (xxxi.) unite, to use the language of Kitto, “to confirm the view which has been given of the commercial greatness, the surpassing opulence, the high culture, the immense population, and the deep criminality of the city of Nineveh,” as well as “the greatness of its dominion and the grandeur of its state.” The only statistical datum from which to estimate the population of the city, is that of Jonah (iv. 11), “more than sixscore thousand persons that cannot discern between their right hand and left;” which is generally taken to mean

infants. Now our census tables show the ratio of persons under five years of age to the whole population to be, in our country, about 1 to 7. Assuming it to be the same in Nineveh, and assuming five years of age for the limit of the infancy, it would give the sum of about 840,000; which is a probable estimate, considering that the city, though so extensive, was not built compactly. Besides the denunciations of Jonah, the destruction of the city was foretold by Isa. (xiv. 25) and Zeph. (ii. 13).

That portion of the Assyrian history which links itself with the history of Israel and Judah, is in the period between the first and second capture of the city by the Medes. Arbaces is generally understood to be the Tiglath-Pileser of Scripture, and his immediate successors the Shalmaneser, Sennacherib, and Eserhaddon, who worried and carried captive the chosen people. (See Prideaux's and Russell's Connections, and Kitto's Cyclopaedia Bib. Lit.)

Like the Pharaoh of Egypt, Assur seems to have been a common title for the kings of Assyria, or rather the *family name*, retained from the ancient founder of the colony. Pul or Bel (Belus, Baal), signifying *lord*, was also common. Thus, Tiglath-Pileser, otherwise called Pul, is Tiglath (probably a variation of Tigris) Pul-Assur. So, Shal-man-Assur, and Assur-Haddon, which in Greek, with the addition of Pul, becomes 'Sardanapulus; i. e. Assar-Dan-Pul. Those who deny the personal character of the Asshur of S. S. cannot have observed the force of this monumental testimony.

107.—1. Ἀστυδάγης was son-in-law of Alyattes king of Lydia (c. 74) and brother-in-law to Croesus. — 5. ὑπερθέμενος . . . τὸ ἐνύπνιον, *delivering over his dream to the dream-interpreters of the Magi*; which office of the *Magi*, as the Persians, or *Chaldees*, as the Babylonians called them, is well elucidated in the book of Daniel. (See above, c. 101.) — 8. ἀνδρὸς ὥραην. Cf. Lat. *tempestativa viri*; *of proper age for a husband*. — 10. δίδοι; Pres. Indic. as if from δίδω. — 12. ἔγων αὐτόν, *taking him, considering him*, to be. Xenophon makes Cambyzes king of Persia.

108.—1. Συνοικεούσης . . . ἔτει, *in the first year of Mandane's living with*, etc. See c. 100. l. 6. n. — 4. ἐπισχεῖν. Cf. c. 104. l. 11. — 6. ἐπὶ τεκα; fr. ἐπὶ and τέκειν; being near *upon* the time of her *delivery*. — 7. γεννώμενον. We have no form to represent the pres. pass. part. and can express it only by circumlocution. — 8. ἐκ . . . ὕψους, *according to his vision*; οἱ, the dat. of personal limitation. — 12. οἰκήϊον. Larch. argues that this word = συγγενής; but not well. Harpagus was indeed a relative and also a friend,—*intimate in the house*—two things

not the same nor necessarily meeting in the same person. — 13. *πρὴγμα . . . προσθέω*, the thing which I would enjoin on you. *προσθέω*, the subjunc. aor. 2. (See Tab. VIII. 3. (2.) a.) — 14. *μηδαμὰ παραχρήση*, you may by no means neglect. Two things that are in the relation expressed by *παρά*, are in close proximity (see c. 24. l. 2. n.), but individually distinct from each other. (Cf. c. 32. l. 15. n.) The former idea prevails in such words as *παραχρήμα*, at the very thing, or in the act; the latter, in *παραχράσμαι*, to abuse, or fail to perform the proper duty. — 15. *ἑωυτῷ περιπέσης*, you would tumble upon yourself round about; i. e. fall to ruin—a metaphor taken, as T. thinks, “from a house falling in upon itself.” — 16. *ἐς σεωυτοῦ*, sc. *οἴκημα*. — 17. *ῥτεφ*. See Tab. VII. 5. — 19. *ἀνδρὶ τῷδε*; meaning himself. A courtly deference leads him to avoid the pro. personal—a usage common to all polite people. On the same principle *τὸ ἐμόν* (l. 22), = *ἐμέ*. B. § 128. n. 2.

109.—1. *τούτοις*; dat. instrumental. — 2. *την*. Schw. with Æm. Portus would supply the ellipsis by *στολήν* or *κόσμησιν*. Others have proposed *ζημίην*. But there is not usage for the ellipsis of these, as of *ῶδόν*. Hdt. interprets himself well in vii. 223: *τὴν ἐπὶ θανάτῳ ἔξοδον ποιούμενοι*. Supplying *ῶδόν*, I would take it in the adverbial sense of *manner*;—in the way in which they were accustomed to array for execution. — 6. *τῇ*, sc. *ῶδῳ*. — *οὐδ' εἰ . . . μάλινεται*, not even if he should be out of his senses and rave worse than he now raves. — 8. *προσθήσομαι τῇ γνώμῃ*, will accede to the purpose; more literally, *add myself to the opinion*;—a form of expression which arose probably from their manner of dividing the assembly in ascertaining a vote; those who would sustain a measure proposed going over to one side of the house to *join themselves* to the party of the mover. Cf. Lat. *ire pedibus in sententiam*. In the British House of Commons, the practice is still continued, I believe, for one party to withdraw from the house while the other is counted. — 11. *ἔρσενος* (I. for ἔρσ-) *γόνου*. Gen. of explanation. C. § 395. — *θελήσει . . . ἀναβῆναι*. Larch. says, “*θέλω* and *ἔθελω* are frequently redundant;”—a remark quite unphilosophic. Cooley adds, “*ἐθέλειν* is here used for *μέλλειν*,”—which is hardly less so. More properly it is simply an auxiliary = *will*, which is etymologically = *βούλ-ομαι* = *vol-o*. The auxiliary system of forming the tenses, less used by the classic authors, must still have been in common colloquial use; for when learning perished from among them, and classic models ceased to influence, the people transmitted to modern Greece as a household inheritance, *ἔχω* and *θέλω* and *ἐθέλω* as essential auxiliary parts of the verb. Thus the Romance makes a pluperfect by the help of *ἔχον* or *εἶχα*, and a future and conditional by the help of the pres-

ent of θέλω and the impf. and perf. of ἐθέλω. — 14. ἄλλο . . . μέγιστος. In such comparative sentences, the full construction would have the predicate expressed in both clauses, which however all languages agree to dispense with once. We commonly make the ellipsis in the second member; the Greek, as here, in the first. — 16. τῶν τινά, sc. δούλων.

110.—1. ἐπὶ requires the acc. Some Mss. have βουκόλον. The best Edd. agree in βουκόλων, to which we must supply τινά, or τοῦτον. — 3. ἐπιτηδεωτάτας, *most convenient* or *fit* for his purpose. The reading has been much disputed. — 4. ἐωντοῦ; i. e. Harpagus. — 6. Σπακώ. According to Le Fevre (or Faber) as quoted by L. the Hyrcanians, a people governed by the Persians, still call a dog *Spac*. The Russians say *Sobaka* or *Sabac* for the same thing. — 7. ὑπῳρεαί . . . οὐρέων is tautological, but admitted to classic rank. Plains lying *at the foot of the mountains*; *sub radicibus montium*. — 8. οὗτος δὴ, *this one as I said, or the aforesaid*. — 9. βορέω . . . ἀνέμων. See c. 6. l. 4. n. — Ἀγβατάνων; gen. of origin; taking the direction *from Agbatana* as the stand-point. — 16. ἐρημότατον, sc. μέρος. — 17. τοι. See Tab. VII. 1. — 18. περιποιήσῃ, is not exactly like our unclassical *to get around the doing* of a thing; but rather, *to do or act round* a thing, i. e. to make pretence of doing, while you avoid coming at the exact thing. — 19. σε; construe as subject of διαχρήσεσθαι. Cf. ἐχρήσατο, c. 117. l. 23.

111.—3. τῇ . . . ἡμέρην, *to whom now also herself, the wife*; i. e. *whose own wife also* (καὶ referring to ἐπίτεξ, connecting it with the idea of the same word in c. 108) *was daily expecting to be delivered*. Some explain the last clause to mean that she *had been in labor all day*—a sense the words will not well bear. — 4. τότε κως, *just about that time*. κως relieves the τότε from the expression of precise exactitude. — 5. φροντίδι, *anxiety*; serious and painful thought is a common sense of the word. — 9. ἐξ ἀέλιπτου, *ex insperato*; *contrary to expectations*. — 11. τὸ has the double relation of object of ἰδεῖν and subject of γένεσθαι; *what I could wish not to have seen and never to have happened*, etc. ὄφελον is used either alone or in connection with εἰ, εἴθε, αἶθε, ὥς, to express a wish. — 19. φάς. See c. 24. l. 30. n. — 21. ἔφερον. Impf. *was in the act of carrying it away*, before he discovered its real character. — δοκέων . . . εἶναι. Supply παιδίον. *Supposing it to be a child of some one of the domestics*. — 22. ἐθάμβεον; root θαμβ, and θαβ, τρ. Cf. *thump, thumb, dumb, dupe, stup-co*, and Heb. דִּמָּ (dum). — 23. χρυσῶ τε καὶ εἰμασι. A case of what the old grammarians would call *hendiadys*, like Virgil's *pateris libamus et auro* (Geor. 2. 192); but it is fairly questionable whether such a mode of interpretation is legitimate

at all. — *πρός*, sc. *τούτοις*; or as adv. *moreover*. — 24. *πρόκα*; a purely Ion. word. — 25. *πυνθάνομαι* implies that he drew the information from the escort by his inquiries.

112.—1. *Ἄμα . . . καί*. *Ἄμα*, an adv. of time, joins with *καί*, to connect the action of the two clauses as simultaneous; and it qualifies, not the several verbs separately, but aggregatively the complex action. The herdsman said these things, and uncovered and showed the child, *all at the same time*. It may be rendered by supplying the connector *that* with *Ἄμα*: *at the same time that he said this, he also*, etc. — 3. *γουνάτων* and *ἄνδρὸς* both depend on *λαβομένη*:—*taking the man by the knees*—the manner of earnest entreaty. C. § 368, 369. K. § 273. 3. (b.) S. § 179. — 4. *οἶός τε*. See c. 29. l. 9. n. This phrase is by ellipsis of the antecedent correlative, *τοιοῦτος*: *such an one as to be or do, etc.*; i. e. *to be able or capable of, etc.* In the full construction the subsequent is either *οἶός τε*, or *ὥστε*. Of the enclitic *τε*, Seager says (in Vig. Gr. Idd. C. III. § 8. R. 9), “it is a remnant of antique language, signifying *ferè*, as the Lat. *què*.” — 6. *ἐποψομένους*. C. § 583. (a), § 635. In Eng. and most modern languages, the verb is quite barren of participles, which defect we supply by the Infinitive. — 7. *ὥς . . . ἄνδρα*, *when now she did not thereby* (*ἔρα*, i. e. by such means, her entreaties namely) *prevail on her husband*. — 10. *τέτοκα*; perf. 2. of *τίκτω*. — 11. *τεθνεός*; perf. 2. part. of *θνήσκω*. Tab. VIII. 2. C. § 237. — 13. *ἀλώσσαι* fr. *ἀλίσκομαι*. Tab. VIII. 3. (1.) a. — 14. *ἡμῖν*. It is better to consider this dat. as obj. of influence (C. § 403, 409) than as agent, though it is implied that the same persons were also to be agents of the action. — 15. *ὁ περιών*, *the surviving one*; fr. *περί*+*εἶμι*, *to be*.

113.—2. *τὸν . . . τοῦτον*. The relative pronoun and demonstrative are equally adjective. The noun to which they both belong is generally expressed but once, and that more frequently in the antecedent clause, whence it is called *the antecedent*, and omitted in the relative clause. Sometimes, as here, the reverse has place. *Which boy* (i. e. the boy which) *he brought* intending *to put it to death, that one*, etc. C. § 522. A. R. xlvii. *παῖδα* is obj. equally of *ἔφερε* and *θανατώσων*, and needs not as in Eng. the representative *it* with one of them. See c. 96. l. 6. n. — 7. *ὥς . . . ἐγένετο*, *when now the third day was to the child being exposed* (lit. *lying out* there). See c. 31. l. 22. n. K. § 284. 10. (a.) — 10. *ἐτοῖμος*. The subj. of the inf. is the same as that of *ἔφη*, and therefore in nom. case. — 12. *εἶδε . . . τούτων*, *and saw through them*. They were his eyes. Cf. c. 114. l. 8, *ὀφθαλμὸν βασιλέως*, and note on c. 100. l. 9.

114.—1. *δή*; a particle vastly convenient and very comprehensive. It might be rendered here, *according to current tradition*; or like the Lat. *ut accepi*. Cf. Sall. Bel. Cat. c. 6, where, in sketching the history of the city in the earliest times, he gathers out from the much that is uncertain, that which is *in his opinion the most probable*, qualifying his narrative with this phrase, *ut accepi*. — 6. *ἐπικλησιν*. See note on *ἐπωνυμίην*, c. 14. l. 18, “*as they used to surname him*.” T. — 8. *ὀφθαλμὸν βασιλέως*. See c. 100. l. 9. n. “The confidential officers through whom he beheld his kingdom and subjects * * So the Chinese state paper of 1834 called the British superintendent, the Barbarian Eye.” T. They were sometimes employed in the more important and more dignified missions to foreign governments, either as secret emissaries or accredited ambassadors. — 10–12. *εἰς . . . ἐκέλευε*. A case of *anacoluthon*. K. § 347. 5. (a.) The sentence commences with *εἰς* as logical subject of the sentence, as if it was to be the grammatical subject of *ἐποίησε*, but *γὰρ* interrupts the connection, throwing that clause into parenthetical relation to the sentence, and *εἰς* then as grammatical object of *ἐκέλευε* should be accusative. — 15. *μετέιθι*; aor. 1. pass. fr. *μετίημι*, I. for *μεθ*-. — 16. *μᾶλλον τι*, *somewhat more*; i. e. more than ordinary. The *absolute comparison* is more frequent in Greek than in English. — 18. *Κύρου*, either depends on *τοῦνομα* or *πρός*, supplied from the subsequent clause, in which case we would render *λέγων*, *calling him*; or, we must supply, as obj. for *λέγων*, a clause embracing the idea of the previous sentence,—*saying it had come*, or *he had suffered this*; in which case, *Κύρου* as gen. of agent depends on *ὑπό*, supplied from the previous clause, or *πρός*, from the subsequent one.

115.—5. *Σὺ δὲ δή*, *you then*; *it is true, is it, that you*, etc. *δή* appeals to the boy as conscious of the fact now charged, and assures him that the king believes the report. — 8. *ταῦτα τοῦτον*; acc. of *object* and *effect*. C. § 434. K. § 280. — 12. *λόγον . . . οὐδένα*, *had no account* (or reason), i. e. to render; no excuse for his conduct. — 14. *τεν*. Tat. VII. 5. — *ῥδε*. See note, c. 108. l. 19. *This child is ready for you*, is little better than *slang* in English, but quite classic in Greek. Schw. and Gais. edit *ῥδε*.

116.—2. *ἀνάγνωσις*, *re-cognition*. — *οἱ* depends on *ἐδόκεε*. — 3. *προσφάρεσθαι . . . ἑωυτόν*, *to have some resemblance to himself*. *προσφ*- takes after it a dat. or *εἰς* with acc. — *ὑπόκρισις*. The primary idea is that of *answer*, but often, as here, with the associated idea of the *manner* or *style* of the answer as the most prominent notion. The secondary sense of *hypocrisy* comes from the association of the stage, where the *ὑποκρίτης* answered in an assumed character. — 4. *ἐλευθεριωτέρη*, *more*

noble, or *freeman-like*; namely, than became one born a slave. See n. c. 114. l. 16. — 5. ἐκπλαγείς. Cf. the Fr. *hors de soi*; *out of one's self*. The Lat. could express it by *stupefactus*; but the Eng. is at fault for the word. It means, *stricken powerless by any strong emotion*. — 6. μόγῃς, *vix*, i. e. *vi* (magna), *with* (great) *effort*. The Gr. connects βίᾳ καὶ μόγῃς. Cf. μόλις, and μογέω, μολέω, Lat. *molior*; *to toil, to moil*. — ἀνεμειχθεὶς; the exact opposite of ἐκπλαγείς; *brought back*, i. e. to self-possession; “*brought to*.” — 8. βασανίστη fr. βάσανος, *the touch-stone, Lapis Lydius*, so called from its principal known locality; for an interesting account of which, see Smith's Dic. Antiqq. — 17. ἀνάγκας, *distress*, particularly *tortures*, as below, l. 19. — 21. καὶ . . . αὐτόν; a sentence grammatically irregular, but logically clear and elegant. What follows τε καί, is a substantive phrase connected to λιτάς:—*he came down to entreaties* and (to this also, namely) *begging him to have pardon for him*. κατέβαινε implies not condescension, but prostration.

117.—1. τοῦ μὲν . . . ἐποιέετο, *immediately made less account of* (i. e. had less concern about) *the herdsman who had exposed the truth*. — 2. καὶ ἐλάσσω . . . καὶ μεγάλως. The conjunctions are correlative, *both . . . and*. — 5. τέφ . . . κατεχρήσαο, *what sort of death did you make use of against the boy*. παῖδα may be construed, by the grammars, as acc. of limitation, or specification; or better, as obj. of κατά. Cf. l. 23. The simple verb not having the further obj. denoted here by κατά, the action is limited to the subject—he *suffers or experiences the fate*; hence παῖς, in nom. — 8. τρέπεται . . . ὀδόν. See K. § 279. 6. — 10. ὅπως . . . νόον, *how in respect to you I might act according to your intention*; i. e. to compass the death of the child—which was the only essential point in the command. For σοι, see K. § 284. 10. (a.) C. § 410. — 17. ἄχρι οὗ, sc. χρόνου. — 20. εὐνούχων. *Eunuchs* were often employed in important missions of trust and confidence, other than those to which they were *especially* designated; if indeed the common notion of the derivation and *primary* application of the word is correct, of which there is room to doubt; for εὐνή + ἔχω, ought to give εὐνήχος. I venture to suggest that the derivation may have been from εὐ + νόος + ἔχω, which would give precisely this form, εὐνούχος; and that therefore the primary sense of the word was generic, *a faithful servant*. The more common use of the word, then, to denote the class of servants having charge of the harem, would be a special and *secondary* sense of it; as a qualification for which office, Eastern jealousy demands the cruel rite of castration, as we commonly read their history, or, as modern travelers assert, *excisio omnium partium genitalium*. Cf. εὐνοῖαν ἔχειν, Plat. Gorg. — 22. τοιοῦτο . . . παῖς. See n. l. 5. and c. 110. l. 19.

118.—1. ἐνεῖχε. All the Mss. and principal Edd. have ἐνείχεε. Thus Gron. Schw. Gais. and Steph. ed. 1. In his second ed. Stephanus changed it to ἐνείχε. — 2. κατὰπερ, Ion. for καθ' ἅπερ; so without the enclitic, Hdt. has κατὰ for καθ' ἅ. — 4. κατέβαινε, commonly interpreted to signify the *coming to the point; directly at the subject*. I take it in its literal sense (cf. c. 116. l. 21) and as referring to his manner; *he came down*, i. e. from the tone of anger which he had at first exhibited. It predicates then *a change of position of the subject relative to the other party*. As above, the herdsman changed from a position of denial to that of confession and entreaty; and here the king, from the attitude of menace to that of conciliation and pretended favor. It might be rendered here, *he changed his manner, or tone*. — 6. ἔκαμνον, *laboravi*. This word in modern Greek has supplanted ποίεω in the sense of *facere*. — 7. καί is correlative with τε, l. 5. He suffered from the reproaches both of his own conscience and of his daughter. — 8. τοῦτο μὲν . . . τοῦτο δέ. See c. 30. l. 19. and c. 106. l. 3.

119.—1. προσκυνήσας, *having done reverence, or made his prostrations*, according to the oriental custom of salutation of an inferior to one of higher rank or dignity. It is unfortunate perhaps that in the Gospel this word is uniformly, I think, rendered *worship*, where sometimes only the reverence of ceremony is intended. It must not, as some, be taken as derived from κύων, with the idea of *fawning*, and *servile caress*, like a dog; but from the common radix κύω, with the idea of *affection, respect, homage*. — 2. μεγάλα ποιησάμενος, lit. *making great things to himself*; i. e. being greatly gratified at the happy turn of affairs and building large hopes on the favor of his sovereign. — ἁμαρτὰς; Ion. for ἁμαρτία. — ἐς δέον. The common interpretations of this phrase, *advantageously; commode; recte; id quod debuit*, come quite short of the idea, which is that of *necessity*; that the result was so caused by fate, or the overruling providence of deity, and that therefore Harpagus was pardonable. *His fault was construed as a providential necessity*. — 5. ἔτεα . . . μάλιστα, *about (κου) thirteen years at the most*. Schw. renders κου μάλιστα, *ferè*. — 6. Ἀστυάγεος; sc. οἰκία, or βασιλῆα. K. § 263. b. B. § 125. 5. — 10. κατὰ μέλεα, *limb from limb, membratim*. — διελὼν fr. διαρέω. — τὰ μὲν . . . τὰ δέ, *some and other parts; these and those*. — 14. παρετιθέατο. See Tab. VIII. 3. (2.) They must have had each his separate table—a custom common with the ancients. Cf. the history of Joseph entertaining his brethren, Gen. xlii. 32–4; also what Tacitus says of the Germans: “—cibum capiunt: separatæ singulis sedes; et sua cuique mensa.” De Mor. Ger. c. 22. — 15. παῖδς depends on ἄλλα (sc. μέρεα) in the next line. — 16. ἄκρων,

is adj. construed like the Lat. *summus, medius*, etc. :—*the extremities of*, etc. — 19. ἡσθείη fr. ἡδομαι. The τι softens the expression and gives an air of politeness to the question, which were otherwise blunt. — 20. παρέφερον, τοῖσι προσέκειτο, *they, to whom it was appointed, brought along*. — 22. προσστάντες, is to be taken transitively; *presenting*; or if we read προστάντες, *setting before*; which is the reading of the Mss. and of most of the Edd. and which, as giving a better sense, I would have edited, but that it escaped notice till it was too late to correct. The former reading is an emendation of Schweighæuser's. In some other places, as c. 2, προσσκόνας; c. 129, προσστάς; where the sense rather requires it, as those who edit προ- understand it to be for προς-, the correction of Schw. is to be approved. Thus Gais. in c. 2, προσχόντας; "Vulgatam formam, quam Mss. constanter servant, propter euphoniā in usu fuisse docet Grammaticus post Gregorium." — 25. ἐξεπλάγη, ἐντός τε ἑωντοῦ; two expressions, the exact opposite of each other in sense, and the latter, the opposite, *ad verbum*, to the Fr. *hors de soi*. See n. c. 116. l. 5. — 26. ὅτεν . . . κρέα, *of what animal's flesh*. — 27. ἀρεστὸν . . . ἔρδῃ, *that whatever a king may do is pleasing*. — 31. πάντα, sc. τὰ λείμματα.

REMARK.—Instances of behavior more cool than that attributed here both to the king and to Harpagus are scarcely to be found on record. The historian is notwithstanding true to nature. The profoundest passion agitates the surface least. We are wont to think, it is only in the East that passion so intense and purposes of revenge so deep-seated and so patient as that of Harpagus, find place; and yet it is barbarous man equally in warmer or in colder climes.

120.—2. τοὺς . . . ἔκριναν, *the same ones of the Magi who had interpreted the dream for him in that way*; i. e. in the way previously related, c. 108. The ellipsis is apparently strained. — 5. ἐπέζωσε καὶ μὴ ἀπέθανε, is a tautology which only the simplicity of a primitive language, or the laxity of colloquial style, would tolerate. So ἔστι καὶ περίεστι, l. 7, is no better. — 9. οἱ . . . βασιλεῖς, *actual kings*. — ἐτελέωσε ποιήσας; that complex mode of seeking to give full expression to the idea; which settled itself at length into the system of auxiliaries. So in l. 11, διατάξας εἶχε,—forms frequent in Hdt. — 12. ἐς φέρειν, *to what do these things appear to you to lead?* — 13. ἐκ . . . τινός, *by a preconcerted plan of some one*. — 15. παρὰ . . . κεχώρηκε, *for our predictions have sometimes found their accomplishment in trifling things*; more literally, *some of our predictions have issued in small things*. Cf. χωρεῖν εὐτυχέως, κακῶς, *to turn out well, or ill*. Lid. & Sc. err in saying that ἐνια is found in Hdt. but once. The construction of the next sentence

is precisely similar. — 16. τὰ . . . ἐχόμενα, *at least the things pertaining to dreams*. ἔχομαι with a gen. is to be referred to the head of *touch*. C. § 368. K. § 273. 3. (b.) γέ is an exceptive, not an intensive particle. — 18. ταύτη πλεῖστος γνώμην, *very much of that opinion*. For this use of πλεῖστος, see c. 98. l. 2. and reference there. — 19. ἐξήκειν ὕνειπον; lit. *that the dream goes out*; i. e. it surceases, or is dismissed from duty, its office having been accomplished. — 21. τοί gives the address more the character of direct appeal, as, *I charge you*. See n. c. 32. l. 3. — 24. περὶ πολλοῦ. The gen. of price, has sometimes περὶ or ἀντί. — 25. κείνως refers to the clause ἐς . . . περιουῖσα, as a supposition; thus it (the subj. is supplied from ἀρχὴν) is *alienated, passing over to this boy*. — 29. καὶ . . . μέρος, *we also share in the government, in our proper degree*;—the part, namely, which is appointed—a happy use of the article, giving submissiveness to the expression while it betrays the priestly ambition which preëminently characterized the order. — 30. ἡμῖν . . . προσπτέον. The verbal in τέον takes the dat. of the agent with the case of the verb:—*it concerns us to look out for you*, etc. (*prospicere*). — 33. σοι . . . παρακελεύεσθαι, *we advise you such other things*; which are specified, namely, in the sentence following; i. e. *we give you this further advice, namely, to send away the boy*, etc. This seems to me plainly the sense of the passage, though all interpreters, so far as I learn, agree in giving ἔτ- τοι the sense of *similarly*; *like us*; *idem facias*. — 35. τοὺς γειναμένους = γονέας, *his parents*.

121.—2. ὦ παῖ. Astyages now addresses him by a term of endearment, *my son*, which implies the actual relationship; and hence the explanatory clause introduced by γάρ. This term was used in addressing grandchildren as well as children. — 3. τελέην, Ion. for τελεῖην, agreeing with ὕψιν, *a vision of a dream* (which was) *not accomplished*. — 4. χαίρων joined with the imp. ἔθι has its common sense of a parting salutation—*go, and may you be happy*. — 6. Μιτραδάτην, Ion. for Μιθραδάτην.

122.—3. δεξάμενοι . . . τελευτήσαι. This sentence seems so elliptical as to render the sense quite obscure. δεξάμενοι expresses merely the reception they gave him as a stranger; then, ὡς ἐπύθοντο is commonly interpreted, as with ellipsis of the object, *when they had learned* (who he was); but it may more strictly be rendered, *when they had made their inquiries*, giving us a glimpse of the social life of the times. When strangers were brought together, certain reciprocal inquiries, such as should bring the parties to some acquaintance and understanding of each other, were customary. This must have been so then, as now. And that is precisely what this word is adapted to express—*they made*

their inquiries; i. e. the customary introductory inquiries. We have no need then to supply a grammatical object for the verb. The inquiries of course brought out the astonishing fact, whereupon, *μεγάλως ἀσπάζοντο*, they embraced him ardently; ("with tenderness and transport," is the elegant rendering of Beloe). *οἱ δὲ ἐπιστάμενοι*, as supposing hitherto; *ἐπισ-*, lit. *planting one's self upon*, implies knowledge when the object is matter of one's own observation; when it depends on testimony, it implies entire conviction or belief. *αὐτίκα τότε τελευτῆσαι*, that he died immediately then; i. e. when he was born. — 5. *ιστόρεον* expresses that they now set earnestly about *inquiry* or investigation, to bring out the *history*; while *ἐπόθοντο* expresses only the casual or customary inquiry of conventional use. — 6. *ἔλεγε, φάς*. Cf. *ἔφη λέγων*, c. 118. l. 6. A various reading for *φάς*, is *σφέα*, which is not to be listened to; another is *σφέας*, which gives a tolerable sense, but not so good as the received. — *πρὸ . . . πλείστον*, that formerly he did not know, but had been very greatly in error. — 9. *ἀπὸ*, in the sense of *temporal* rather than *local* relation; *from the time they set out on the journey*. — 11. *ἦε . . . αἰνέων*, he went praising her; (see n. c. 1. l. 20;) or he went on doing it (to express continuity) *διὰ παντός*, sc. *τοῦ λόγου*, through the whole story. Editors have been puzzled with this use of *ἦε*, and Schw. conjectures *ἦε*—"forte *ἦε . . . ἐπαινέων* periphrastice pro *ἐπῆναι*." But it is rather the verb to go than to be, that is called into general auxiliary use. — 12. *τὰ πάντα* is predicate to *Κυνώ*: *Cyno was every thing to him*, etc. Cf. *πλείστος*, c. 120. l. 18. — 14. *κατέβαλον . . . ἐξέθρεψε*, put about a report that when Cyrus was exposed a bitch nursed him.

REMARK.—Compare with this, what Livy says (Lib. i. c. 4) of the similar story of Romulus and Remus "pressing the paps of the wolf;" that it was the reproach of *she-wolf* cast by the other shepherds on Larentia the wife of the shepherd by whom they were brought up: *Sunt qui Larentiam, vulgato corpore, lupam inter pastores vocatam putent.*

Without disputing here whether either of these accounts is strictly reliable, they give ground for a reflection of fundamental importance in the study of ancient history. We see, in them, how a slight perversion of fact transforms history to fable; how a perversion in some insignificant particular may throw an air of fiction over a series of important historic events. Now the business of the historian of the primitive class, to which character Herodotus approaches more nearly than any other, is simply to give the record or the tradition as he finds it. The sum of his criticism is:

"I cannot tell how the truth may be;
I say the tale as 'twas said to me."

But if with the character of narrator he combines that of philosopher and critic—and Herodotus is not wholly wanting of just and valuable censures—then his business is, to analyze, to separate the actual from the fictitious, to detect the germ of truth lurking in the guise of fable or buried under the rubbish of exaggeration. Under the guidance of this principle, perhaps in the story of Arion (c. 23, 24)—one of the most trying to our author's fame—we have but to substitute a *ship* bearing the name of "The Dolphin," for the *fish* of that name, to restore its just proportions and set a veritable and living picture in its true light. Modern skepticism were more wisely employed in this work of analysis and discrimination, seeking how much of truth may yet be rescued from these ancient shipwrecks, rather than how much of the real fragments and gems they may still deliver to the maw of the all-devouring deep.

123.—3. *πέμπων* introduces the means by which he *attached himself to Cyrus*, and sought to attach Cyrus to his interests—sending gifts; and *ἐπιθυμέων*, the object in view—*desiring to avenge himself on Astyages*. — 4. *οὐκ . . . ἐσομένην*, he did not see revenge about to be; i. e. did not see any hope of effecting it. — 5. *ἐπιτρεφόμενον*. Wyt. — in which he is followed by Schw. L. and others—supplies *τιμωρὸν* after this word, and attributes to the *ἐπι-* a peculiar force looking specially to this object; *growing up as his avenger*; i. e. for this particular purpose. — 7. *τάδε* is subject of *κατέργαστο*, and *οἱ*, dat. agent. C. § 417. — 9. *ἐνὶ ἐκάστῳ* is *each one separately*. — 11. *κατεργασμένου . . . τούτου*, *this now having been effected by him*, namely, the *persuasion of the Medes*. — 13. *ὁ Ἄρπαγος*; take as subject of *εἶχε*; *Harpagus wishing to make known his sentiments to Cyrus*, etc. *had no other* (means of doing it). See c. 24. l. 33. n. — 17. *εἶχε*, sc. *ἔωντό*, *as it was*, i. e. before; with its natural appearance, the hair not being torn off. — 19. *θηρευτῇ* is appositive predicate to *πιστοτάτῳ*, which is distinguished as subject by the article; *to the most trusty of his servants (arrived) as a hunter*. — 20. *ἀπὸ γλώσσης*, *from his own mouth*; *personally*. — *διδόντα*. See c. 3. l. 6.

124.—2. *ἐν αὐτῷ . . . ἐνεόν*; the tautologic simplicity of a primitive state of a language. — 4. *σὲ . . . ἐπορέωσι*, "*for over thee do the gods watch*." T. who also cites Isa. xlv. 1, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden," etc. *γὰρ* is often used with ellipsis of that for which it assigns a reason. Reisk would here supply *ἢ μᾶλλον θεῶν τευ*, to which Wess. and Schw. assent; i. e. *oh son of Cambyses*; or rather of some one of the gods; for, etc. Others, on the authority of Matt. § 615 (who says "the sentence with *γὰρ* is often

placed, by the haste of the speaker or writer, before that for which it gives the reason"), make it a case of hyperbaton, referring it to the sentence *σὺ . . . τίσαι, avenge now the murder of yourself on Astyages, for*, etc. This is too constrained. But on the other hand the ellipsis is oftenest such as cannot be supplied verbally from the context, but is rather an idea suggested by what is said; nay, it often is not even suggested by the language used, but only existing in the mind of the writer, he sets forth the reason simply, and we must infer what that sentiment or notion was from the nature of the reason given; as here, a conviction in the mind of Harpagus, that Cyrus was destined to some great mission. This is quite natural and elegantly concise when the notion is such an one as the writer has arrived at by deduction from that which is assigned as the reason. The reader is thereby simply put in the way of the same process of deduction. Logically, it is an inverted enthymeme. The same rule applies to the next *γάρ, l. 5, for* (if it were not so) *you would not*, etc. Taking the two together we have an inverted enthymematic sorites; and reading the series in the direct order, it is, (1.) Cyrus has a peculiarly happy fortune, *therefore* he must have been under the special care of the gods. (2.) He is under the special care of the gods, *therefore*—what? Whatever follows is the idea from which the writer starts, and which he omits as being sufficiently obvious from the premises. — 7. *τὸ δέ.* See n. c. 106. l. 3. — 8. *τὰ* is joined with *πάντα*; *I think you have already (καὶ πάλαι) learned all.* — 9. *ἐπρήχθη* fr. *πρήσσω*, Ion. for *πράσσω*. — 10. *πέπονθα.* See n. c. 98. l. 12. — 11. *ἦν . . . πείθεσθαι, if you will be guided by my counsel.* — 13. *στρατηλάτεις*; Imperative mood. — 14. *ἦν τε . . . ἦν τε, whether—or.* The copulative particle as the connector of the *protasis* is altogether natural, and is found in many, perhaps all languages, in their earlier and simpler state. The Heb. *vau, and*, is also used as a conditional, *if*. The Eng. *an* differs not in sense from *and*, and they are probably of the same derivation, and correspond very nearly to *if*; the former being from *anan, to grant*; the latter from *give*; as we would say, *grant this, grant that*; one conditioned on the other. Such forms as *ἦν*, Lat. *si*, and Fr. *soit*, are only conditional or imperative forms of the substantive verb, and must be of later development. — 15. *ἔστι . . . βούλει.* Supply *τὰ πάντα*, or the like, as subj. of *ἔστι*. — 17. *πρὸς σέο, of your party; in favor of you.* This gen. construction regards the person *σέο*, as the *author* or *leader, from whom* the subordinates take the command. See Jelf's K. § 638. and cf. c. 110. l. 9. — 18. *ᾧν* for *οὗν*. — *ἐτοίμου . . . ἐόντος*; the sing. used to denote the *scheme*, the whole business taken aggregatively, *all things*. — *γε* is an *exceptional* adverb, and according to its relation seems sometimes to intensify, and

sometimes to weaken the expression: *γε ἐνθάδε*, *here at least*, however it may be elsewhere.

125.—2. *σοφωτάτῳ*. See n. c. 32. l. 46. — 3. *εὑρισκέ τε*. Some Mss. and Edd. read *εὐρίσκεται*, which is perhaps to be preferred. — 4. *ταῦτα*; alii *τάδε*, which is objectionable as indicating an antithesis to the former *ταῦτα*, *those* and *these*; whereas both refer to the same thing, *he devised these things*, and *acted accordingly*. — 6. *ἔφη*. See c. 24. l. 30. n. — 7. *ἀποδεικνύναι*; cf. c. 124. l. 14, *ἀποδεχθῶ*. — 8. *δρέπανον*. The state of the arts was not so rude in Persia at this time as to require them to use their agricultural implements as weapons of war. They had heavy *scimitars* curved after the fashion of the *scythe*. — 11. *ἄλλοι* for *οἱ ἄλλοι*. In the crasis, the rule of recent grammarians is, that the *ι* of the diphthong, if in the former word, is dropped; if in the latter, it is subscribed, as *καὶ ἐγώ* = *κᾶγώ*; *ὁ οἶνος* = *ῥνος*. — 12. *ἀρτέεται* (fr. *ἀρτάω*, Tab. VIII. 3) does not indicate *descent*, but *dependence*, *subordination*. Most of the Mss. have *Ἀρτέται*, as a proper name; an error, as Larch. observes, “of great antiquity, since it is found in Steph. Byzant.” Wess. first edited correctly. — *Πέρσαι* is the general appellation for the nation. — 16. *Γερμάνιοι*. Though the opinion that we have here the origin of the German race and name is ridiculed by Larch. and Wess., it is far from improbable. Every year brings central and southern Asia into more direct relation and closer proximity with the Teutonic portions of Europe.

REMARKS.—Turner quotes the following passage from Heeren (Pers. chap. ii.): “As was invariably the case among the great nomad races, the Persians were subdivided into several hordes or tribes; the number of these was *ten*; and they were distinguished from each other no less by their differences of rank than by their modes of life. *Three* of them were noble: the Pasargadæ, the noblest of them all, the Maraphii, and the Maspii. *Three* other tribes devoted themselves to agriculture, the Panthialæi, the Derusiæi, and the Germanii; while *four* others, the Dai, Mordi, Dropici, and Sagartii, continued to maintain their wandering and nomad habits, but are occasionally mentioned, more especially the last, as contributing hardy bands of cavalry to the Persian armies.

“Two principal observations, illustrative of the history of Persia, naturally flow from these facts, as recorded by Herodotus:—1st. We must discard the idea that the Persian nation, even at the most flourishing epoch of its history, was universally and equally civilized. A certain part of the nation ruled the remainder, and this portion alone had attained a certain degree of civilization by its acquaintance with the arts of peace and luxury. The other tribes continued in their origi-

nal barbarism, and partook but little, or not at all, in the improvement of the race. Persian history, therefore, as it has come down to us, is not so much the history of the whole nation as of certain tribes, or possibly even of a single tribe, that of the Pasargadæ. These composed the court, and it would appear that, almost without exception, all that was distinguished among the Persians proceeded from them. 2dly. The above particulars would at once lead us to conclude that, in a country so constituted, every thing would depend on descent and the distinctions of tribe. As the tribes were distinguished by a greater or less degree of nobility, so there was a gradation also in the different families of which each tribe was composed. The noblest family of the most noble tribe was that of the Achæmenidæ, from which exclusively the kings of Persia were always taken. The same distinction of more or less noble tribes has at all times prevailed among most of the nomad nations of central and southern Asia, the Arabs and Mongols, etc. * * *

126.—4. *πάντη*, as if fr. a form *πάντος*, -η, -ον, with ellipsis of *ὅδῳ*. — *ἐν ἡμέρῃ*; not *in a day*, as denoting the duration of the action, which would require the acc., but *on a day* (appointed). See Jelf's Kühn. § 606. — 6. *ἐς τὴν ὑστεραίην*, sc. *ἡμέρην*. When we translate this phrase, *on the morrow*, we do it not literally, though we get at the same idea, by taking a different point of view. The Gr. taking the stand in the present, looks forward to the morrow, as the time designated. Cf. c. 32. l. 8. — 7. *λελουμένους*, *bathed*; a part put for the whole, as we say in the modern phrase, *dressed*; either form of expression signifying that attention to personal neatness and decoration which the usages of society demand; and as, in this figure of diction, it is only the *most prominent part* that can represent the whole complex idea, we have in the several words, indices to the different habits and tastes of the several peoples who use them. — *τούτῳ*, sc. *χρόνῳ*. — 9. *ὡς δεξιόμενος*, as *being about to receive*, i. e. as intending to; not *as if*, which would imply, false pretence. K. § 312. 6. — 10. *πρός*, adv. *moreover*. — *οἶνον . . . ἐπιτηδεωτάτοις*. The dat. *instrumental* or *circumstantial* stands in the relation of an after-thought, in the mind of the writer, to the main action, and is therefore sometimes remotely connected with the principal verb, as here *παρεσκεύαζε*, *he made preparation*, not only by slaughter of the flocks and herds, *but moreover, with wine and bread* as (being) *most promotive of good cheer*. — 12. *ἀπὸ δέλπνου*. Cf. Lat. *statim e somno*, Tac. Agric. c. 22. In these phrases, the prep. is commonly interpreted as referring to *time*, as *after*; but the notion of time is in the adv., and the prep. is rather to be taken in its primary *local* sense, or by a metaphorical transfer from this idea to that of act, state, or condi-

tion; *when now they were come from dinner*. For the use of $\tau\epsilon$, see c. 96. l. 17. n. — 13. $\etaσαν$. Cf. $\acute{\epsilon}δντες$, c. 105. l. 12. Motion is so nearly a necessary concomitant of existence that the same word often serves to express either idea, as $\epsilonἶμι$. The later Greek sought to mark a distinction by the accent; but even where different forms had been appropriated, they are continually returning into each other in sense. Cf. $\etaῖε$, c. 122. l. 11; also the Lat. *eo*, *to go*, and *fui*, pret. of *esse* and cognate to *fugio*; as is clear from the Spanish, where the same form, *fui*, *fuiſte*, etc. is the pret. of both *ser*, *to be*, and *fuir*, *to fly*. The French has substantially the same coincidence; and the Eng. *be* is the same as the Gr. $\beta\epsilon$, $\beta\alpha$, root of $\betaαῖνω$, or $\betaήν$, i. e. $\betaέ-εν$; whence al-o the Lat. *bro*, obs. but implied by *beto*. — 13. $\tauά$, relative, *what*; *the things which*. — $\piροτεράη$, sc. $\etaμέρη$. See Tabb. II. 1. IV. 3. — 18. $\παρεγύμνου . . . λόγον$, *laid bare the whole plan*. — 19. $\acute{\epsilon}μέο$. The gen. with $\piείθεσθαι$, which mostly takes the dat. is to be referred to the head of genitive of distinction (C), of Superiority and Inferiority; or, as Bul. R. xvii., to the principle, *verbs of ruling and the contrary*, etc. — 22. $\chiθίζῶ$. The Eng. does not suffer this elliptical mode of carrying out a comparison, which is common in Greek, and is not unknown to the Latin. We must say, *labors similar to those of yesterday*, instead of *similar to yesterday*. — 24. $\gammaεγονώς$. K. § 310. 3. B. § 144. 6. — $\tauάδε . . . \acute{\alpha}ρεσθαι$, *to take these things in hand*; i. e. to undertake to effect their liberty.

127.—1. $\acute{\epsilon}πιλαβόμενοι$, expresses their *seizing* with eagerness upon the offer of a *leader*. — 2. $\acute{\alpha}σμενοι$. See c. 32. l. 46. n. — 3. $\kappaῦρον πρήσσοντα$. See c. 100. l. 6. n. — 5. $\piρότερον . . . \eta$, *before that*. See c. 4. l. 3. n. — 8. $\thetaεοβλαβής$. Those old Pagans preserved a wholesome faith in a divine Providence; “*quem deus vult predere, prius dementat*,” and moreover in the divine justice, as this word testifies: that the *god-smitten* was *judicially* blinded for his impiety. Words are monuments—interpreters of doctrine—and often, as here, embody in one a great article of a noble creed. — $\acute{\alpha}πέδεξε$. Cf. c. 124. l. 14. — 9. $\lambdaήθην . . . \acute{\epsilon}δργεε$, *forgetting* (lit. making for himself a forgetfulness of) *what he had done to him*. The allusion is to the murder of *his* son and the horrid feast. The ellipsis of the antecedent is common, and the relative is then, with the Attic writers, more frequently *attracted* to the case of the antecedent. This is a refinement, for the *case* of the rel. then represents the actual presence of the antecedent in the mind of the writer. We gain the same thing by the change of form of the rel., using *what* instead of *which*; and it is on this principle of ellipsis that this construction of *what* is to be interpreted, instead of calling it, as our grammarians do, a “compound relative.” — 11. $\acute{\alpha}σοι$, refers to

number or quantity; *so many as*. — *μή . . . μετέσχον*, *were not made participants of the counsel*; were not in the secret of the plot, i. e. to betray Astyages. — 13. *ἐθελόκακον* fr. *θέλω* + *κακός*, *were willing cowards*.

128.—2. *ὥς . . . τάχιστα*, *as soon as*; lit. *when quickest*; and it would seem that *τάχ*- properly belongs to the second clause; as, *when he learned, he quickest* uttered his threats, i. e. immediately; it was the first thing he did. — *ἔφη ἀπειλέων*, *spoke threatening*. — 5. *οἱ . . . μετέιναι*, *who advised him to send away*, etc.; *μετ*- Ion. for *μεθεῖναι*. — 6. *ἀνέσκολόπισε*, *impaled*, which was done by lifting the victim on a *pole* (*σκόλοψ*) thrust through his back and coming out at the mouth. Some would render it, *crucified*. Cf. *σκολιός*, *crooked, curved*, the root of which may be *κολ* (Tab. III. Σ), whence *κοῖλος*, *hollow*, or *hollowed, scooped out*; then *σκολ* + *οψ*; *SCOLLOP*. — 9. *ἐζωγρήθη*; a hunting term, *to take alive*.

REMARKS.—The account of Herodotus, that Cyrus added Media to Persia by conquest, is better supported by ancient authorities than that of Xenophon, who makes him succeed peaceably to the throne, by marrying the daughter of the king. Xenophon further differs, in saying that Cyrus was in alliance and affinity with *Cyaxares*, the predecessor of Astyages; and that as general of Cyaxares he carried on his Lydian war and effected the memorable capture of Babylon. And not only is Herodotus sustained by Strabo, Plutarch, and Diodorus at least, of the ancients, but Xenophon renders his own account suspicious, by what he says in the *Anabasis* of the younger Cyrus (iii. 4), where he takes notice of the ruins of a town on the banks of the Tigris, and says it is the place to which the consort of the king of Media fled for refuge when the Medes lost the empire to the Persians; and that the city was besieged by the Persians, though they found it inexpugnable.

Herodotus gives no details of the battle, which a writer disposed to draw on his imagination would naturally do, not even the locality. Some of these are supplied by other authors, and are some of them sufficiently curious.

Diodorus says that Astyages put to death not only the Soothsayers, but all the officers who had betrayed him, and that by his violence and barbarous cruelties he so disgusted his whole army that they sought opportunity to change masters.

For his treatment of the Magi, compare the decree of Nebuchadnezzar (Dan. ii. 2-13) against the Chaldees for a similar fault. The oriental is the real despotism!

The practice of *impaling*, and also of *crucifying*, was in use in many

of the ancient nations. It was always considered an ignominious penalty, and was mostly reserved for slaves and such as they wished specially to disgrace.

129.—3. *πρός*, in reference to ; *about*. — 4. *μιν* refers to Harpagus and *ἐκείνος* to Astyages. — 5. *ὅ τι . . . βασιληΐης*, *what* (or what sort of a thing ; lit. *what certain thing*) *this slavery of his instead of the kingdom might be* ; i. e. how it suited him ;—a cutting gibe. — 6. *εἰ . . . ἔργον*, *if he claimed the achievement of Cyrus as his own*. — 7. *ἔφη*, has for its object the clause *τὸ . . . εἶναι*, *the deed was therefore (δὴ) justly his own* ; for which *γὰρ* introduces the reason for such a boast ; *that he had himself written* ; i. e. to Cyrus, and laid the project. (See c. 124.) For the construction of *αὐτὸς γράψαι*, nom. subj. of infin., see n. c. 2. l. 16. — 8. *μιν . . . λόγῳ* means, I think, *he endeavored to prove to him* ; rather than, as some, he *actually* or *really* (*τῷ λόγῳ*) did it. He did it, *in word*, or as far as reasoning might go : but it might not convince. — 10. *παρῶν*. The case absolute of impersonal verbs is the acc.—*it being with himself* ; i. e. in his power. K. § 312. 6. C. § 638. Others have called it nominative. — 12. *περιέθηκε*. Cf. *περιῆλθε*, c. 7. l. 1. — 14. *δεῖν*. Impers. inf. C. § 617 ; or rather, dependent on an impersonal, finite mode, as *ἐδόκεε* ;—*for if surely it were altogether necessary to devolve the kingdom to some other one* ; lit. *to put the kingdom around some other*—a figure of investiture, as with the robes of office. — 16. *τοῦτο τὸ ἀγαθόν*, take as obj. of *περιβαλεῖν*. — *ἀναιτίους τούτου*, *blameless of this* ; namely, of the crime with which himself was charged.

130.—2. *κατεπαύσθη* describes rightly his expulsion from the throne ; *he was made to cease*. — 3. *ὑπέκυψαν* fr. *ὑπὸ + κύπτω* ; root *κνπ* (*κυβ* or *κυφ*) ; cf. Lat. *cubo*, *cumbo* ; also *cap*, *cup*, *cymba*, *κύμβη* ; also *κῦφος*, *κῦμα*, *κυβή*, *κεφαλή*, *κύβος*, *caput*, Ger. *kopf* ; also *cubitus*, and a great variety of other forms ; all having in common the idea of *bending* as an *act* or the *result of the act*, i. e. the *state or condition of being bent* ; whence, any thing that may be measured with curved or bent lines, either in its length, or on its outer or inner surface ; or secondarily, the *instrument of recumbency*, as the *elbow* or *forearm* ; and in the third degree, the length of the arm as an instrument of measuring, a *cubit*. A fruitful theme, and affording a fine praxis for the tyro. — 4. *τῆς . . . Ἀσίης*. See c. 95. l. 8. — 5. *παρὲς . . . ἤρχον*, *besides so much as* (—what time that—) *the Scythians had sway* ; which was (c. 106) 28 years. — 6. *σφι* denotes the *Medes*. They had willingly submitted to the Persians under Cyrus as a happy relief from the tyranny of Astyages, *but afterward it repented them of having done this, and they revolted, etc.* — 10. *τὸ ἀπὸ τούτου*, sc. *χρόνου*. For the construction, see C. § 478. γ.

— 13. *τούτων* depends on *ὑστερον*. — 14. *ἄρξαντα ἀδικίης*, being the first to commit aggression.

REMARKS.—We are now brought to a memorable epoch—the supremacy of Cyrus the Great over all Asia. It is a proper place for the historian to pause, as he now does, to take a survey of the manners and institutions of the people into the midst of whom we have been borne by the current of the narrative. His manner in this respect is precisely imitated by such writers as Robertson and Gibbon—the most philosophic of our historians.

The Median dynasty is closed; of which, the chronological canon, according to our author, stands thus:—

1st. Deïoces	(c. 102)	53	years.
2d. Phraortes	(“ “)	22	“ He wars with Assyria, and takes most of upper Asia except Assyria proper.
3d. Cyaxares	(c. 106)	40	“ including the 28 of the Scythian subjugation. Wars with Lydia 5 years (74), took Nineveh (106), and became master of all Asia except Babylon, and hence is reckoned by Diodorus in the list of kings of Assyria.
4th. Astyages	(c. 180)	35	“ king also of Assyria.
Total,		150	“
which added to		559	—the first of Cyrus (see Rem. c. 32)
gives		709	for the first of Deïoces.

But our author says here that the Medie domination was 128 exclusive of the 28 of the Scythic, which gives 156—an excess of 6 years over the sum of the reigns. The common and perhaps the true mode of reconciliation is, to suppose that this latter number dates from the revolt of the Medes, and that the six years are the years of anarchy preceding the election of Deïoces. (See c. 95. and Rem.) Larch. says, “This simple and natural explanation, which was much relished by Wesseling, at first misled me; but more mature reflection has induced me to reject it.”

The treatment of Astyages after his fall, as here represented, is honorable to Cyrus, and accords with our noblest conceptions of his character who has the surname of THE GREAT. Other ancient authors represent him to have caused the death of his maternal grandfather by cruelty, and to have sought to cover his disgrace by the pageantries of funeral pomp, and ostentatious grief;—which is consistent with the common character of the oriental despot.

131.—1. *οἶδα*. Hdt. writes from personal observation. He had traveled through the East and conversed with the learned, and laid under contribution all sources of information. — 2. *ἀγδλματα* . . .

ἰδρύεσθαι. There is not tautology here, as might at first seem, in *ποι-* and *ἰδρ-*. The latter has for its object the several accs.—*to erect statues*, etc.; the participle has for its object the infinitive clause—*not making it* (viz. *ἰδρύεσθαι*, etc.) *to themselves in their law*; i. e. *not embracing it within the scope of their law or usages*. — 3. *τοῖσι . . . ἐπιφέρουσι*, *to those doing so* (i. e. erecting statues, etc.) *they attribute folly*. — 4. *δοκέειν*. This inf. impersonal depends on some verb understood, as *ἐθέλει*, in the sense of *solet*, like the historic inf. of the Latin. — *ἀνθρωποφυέας*, refers to *form, image*. See Rem. below. — 5. *κατάπερ*, Ion. = *καθ' ἅπερ*. — 6. *νομίζουσι* = *ἐν νόμῳ ποιεῖσθαι* (see above, l. 2); *have the custom*. — *ὑψηλότατα*, sc. *μέρεα*. — 7. *ἔρδειν*. Cf. *ἔργω* and *ρέζω*. The aspiration is retained only in the Ion. and is equivalent to the older form *ἐέργω*, which became in Att. *εἶργω* and *εἴργω*. — *τὸν κύκλον . . . καλέοντες*. This was the occidental idea; hence, *sub Jove*; *under the open canopy of heaven*, as in Hor. Carr. i. 1. — 10. *ἀρχῆθεν*, *from the but beginning*; these are the ancient unchanged forms of their religion, — *ἐπιμεμαθήκασι δὲ καὶ*, *but they have learned in addition, also*, etc. — 11. *Οὐρανίη*, sc. *Ἀφροδίτῃ*; not the muse Urania, but the *celestial Venus*. See Gr. and Rom. Mythol. art. Venus; in Man. Class. Litt. § 47, 49. 2. — 13. *Ἀλιττα*. In iii. 8, the same name is written *Ἀλιλάτ*, and in some Mss. *Ἀλιδτ*. — *Μίτραν*. It is uncertain whether our author meant to designate the god Mithras, or a goddess by the name of Mitra.

REMARKS.—The Greeks did not understand the religion of Persia; and any attempt to translate it into the mythological dialect of Europe must fail, from the want of a sufficient correspondence between the two systems.

The idolatries of the pagan world seem to have taken their rise, or, at least, their distinctive character, in the third generation from Noah, in that grand apostasy of the sons of Ham, headed by Nimrod as the military, and his brother Phut as the sacerdotal, chief. The tradition of the *promised seed* which led them constantly to expect the mighty deliverer, together with that of the actual appearance of Jehovah and other celestial visitants, at intervals, doubtless laid the foundation for the popular belief in the repeated incarnation of the Divinity in the person of some great hero, or holy priest. Thus hero-worship grew to god-worship; the patriarchs became deities. The name of Phut, the head of this system, spread widely as the generic appellation for Priest, or as the name of the divinity itself. Hence, in the East, the *Budha*; in Egypt, the *Poti-Pherah*, that is, the *priest* of the sun; in Greece, the *Πυθία*; in Italy, the *Poti-tii*; in Scandinavia, the *Woden*. The foundation of the religion of Persia and Assyria was a protest against this Phutish apostasy, which brought them back much nearer to the pure

worship of the patriarchs. Asshur *went out from* among them (Gen. x. 11.) The Persians worshiped, not the sun as a deity, but the deity under the symbol of fire. Their ancient theology bore a near resemblance to the patriarchal. After their great prophet, Zoroaster, philosophy made its inroads, and there was at all times the temptation to the neighboring idolatries, not wholly resisted.

The "going up to the high places" to worship became the characteristic of paganism, as we see everywhere in the history of the Jews;—a practice doubtless originating in the fact that the father of the new world, in whom they beheld one of the incarnations, was pictured to them as bowing before the smoking altar, on the summit where the ark rested. The mountain-tops are henceforth sacred to the gods.

It is observed by commentators on this passage, that *idolatry* was everywhere a corruption of paganism. Lucian testifies for Egypt, that they had no statues in their temples anciently; Eusebius for Greece, that the first statue was dedicated by Cecrops to Minerva; and Plutarch and Varro for Rome, that for 170 years neither statue nor painting of the deity was seen in their temples, and that the attempt to represent their god in such a way was expressly forbidden by a statute of Numa.

132.—1. *Θυσίη . . . περί*. He does not say, *sacrifice* to the gods; because the victim was not offered up on the altar and consumed there; it was a form of worship in the name of, or in honor of, the god, and, as if he did not exactly understand what the relation of such an act should be, he uses the most indefinite word, as he would say, it was a *sacrificial ceremony having some reference to (περί, about) the gods*. — 2. *κατέστηκε*. The perf. in the intransitive sense, *to stand*, or be established, as a custom or institution. — *οὔτε βωμόν* etc. *οὐ σπονδῇ* etc. The true logical method of definition—first to enumerate negatively such things as the Greeks were accustomed to in similar ceremonies but did not pertain to the Persian worship. (See Gr. Antiqq.) — 4. *στέμματα*. Some have thought this contradictory of what is said below in *ἐστεφανωμένος*, and Valknær therefore conjectured *πέμματα*; but the reference here is to the Grecian custom of offering *garlands* to decorate the altars and temples, whereas, in Persia, the offerer *wreathed his tiara with a chaplet of myrtle*. — 5. *θέλει*. See c. 109. l. 11. n. — *ἐς . . . καλεῖ*, *leading the victim to a clean place he invokes*, etc. So in the Mosaic Institutes, the nicest regard was had to purity both of the victim and of the priest and all the appurtenances, thus *symbolically* teaching the purity and holiness of God. — 6. *ἑωυτῷ*, qualified by *μόνον*, is construed with *ἀρᾶσθαι*; and *οἱ* is but a repetition of the idea of person already expressed

in the demonstrative article τῷ with θύοντι; to the one sacrificing in private, it is not lawful for him to supplicate blessings for himself alone. So the Christian is taught to pray, OUR FATHER... give us this day our daily bread; and it is specially enjoined by the precept of the apostle, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority. (1 Tim. ii. 1, 2.) — 8. πᾶσι τοῖσι Π. all the Persians, is the correct order; and in the next line, δὴ τοῖσι ἅπασιν, the aforesaid all, etc. we have the article of renewed mention. K. § 244. 6. — 14. ἐπαίδει. See Tab. I. E. Though we explain this form, according to the usage of grammarians, by the insertion of ε, which gives correctly the variation from the common dialect, taking that as the starting-point, yet we should keep in mind that the Ionic is the older form, and that the common form comes by absorption of the ε and subordination of ι, αἰδω, αἰδω, ἄδω. From the full form, the old perfect (perf. 2) changes ει of the penult to οι, whence the noun, as in the next line, ἐπαιδοῖς, which becomes, by the regular contraction, ἐπαυδοῖς. — θεογονίην. Whatever the nature of this sacred song may have been—and music, in all religions, has constituted an integral part of worship—it could not correspond exactly to the Theogony of the Greeks. See Remarks at the end of last chapter. — 16. ἐπισχών... χρόνον, lit. holding on a little while. — 17. ὃ τι, acc. of manner. Schw. renders, ὃ τι... αἰτέει, prout ei ratio suadet; and Gron. in quemcunque usum illi fert animus. Cf. Ovid. Meta. i. 1.

133.—1. Ἡμέρην... ἐγένετο. A custom of all peoples, to celebrate the birth-day. — 3. δικαιοῦσι, properly, think right, or fit; but it indicates custom, usage, founded on a sentiment of propriety. — οἱ εὐδαίμονες αὐτῶν, the prosperous (ones) of them. The parti. construction. K. § 273. Rem. 4. (a). Bul. R. x. C. § 452. — 5. ὄλους... καμίνουσι, roasted whole in ovens. Behold a barbecue! — τὰ λεπτὰ τῶν προβάτων. See above, l. 3. This partitive construction is elliptical, and with the neut. adj. Hdt. sometimes uses χρήμα. Cf. c. 36, σὺνδς χρήμα. — 7. ἐπιφορμάσι, is the delicacies superadded to the σίτροι, or main dishes; the after-meats, which the Latins called bellaria, and the French, le dessert. — οὐκ ἅλεις, not all at once; i. e. by successive courses, they protract the banquet. — 8. τοὺς... παύεσθαι, the Hellenes being yet in the midst of the substantial dishes (σιτεομένους (see c. 108. l. 7), in the act of partaking of the σίτροι), cease without satisfying their appetites. — 9. σφι (sc. ἔουσι) ἀπὸ δείπνου, lit. to them (being come) from dinner, i. e. when they had eaten. Cf. c. 126. l. 12. — παραφορτέται expresses the bringing on something besides the main dishes. Cf. c. 119. l. 20, παρέφερον. — 11. σίμφ...

προσκέαται (Ion. for πρόσκεινται), but they lay to at the wine mightily, is literal, and good colloquial English, but hardly classic. According to Xenophon, the earlier Persians were distinguished for sobriety, but the testimony of Herodotus to the opposite character in his day is supported by that of Plato. — καί . . . ἄλλου. Cf. n. c. 99. l. 7. — 13. ἐώθασι. See c. 73. l. 22. n. — 16. ἐν τοῦ, sc. οἴκῳ or στέγῃ, in whose house.

REMARK.—This passage, from μεθυσκόμενοι, line 13, corresponds exactly with what Tacitus (Ger. cap. 22) says of the Germans, except the last clause: *that if they should take any matters into deliberation first while sober, they afterwards reconsider them over their cups.* He also gives the Germans the same character for their love of wine and banquets, which often became disorderly. A comparison of the two passages is interesting as showing the difference in the style of the two authors, as well as the advance made in the art of historic composition. (1.) Herodotus states, in the most general terms, the subjects of their deliberations, as, *the most serious matters of business.* Tacitus says, with detail, *“concerning the reconciliation of private feuds, and the contracting of affinities, and the election of chiefs, and in fine concerning peace and war.”* (2.) While Herodotus is for the most part simply a narrator, Tacitus shows quite as much the philosopher as the historian. In this case, the former simply states the fact, the latter adds the reasons;—first in detail, recalling the effects of wine to cast off disguise and expose the secret thoughts; and then, according to the nicest rules of rhetoric art, gathering all into a brief, dense formula: *“they deliberate, whiles they know not to dissemble; they decide, the whiles they are not liable to err :—Deliberant, dum fingere nesciunt; constituunt, dum errare non possunt.”*

134.—1. Εὐτυγχάνοντες; nom. absolute. C. § 340. γ. — 2. τῷδε; dat. instrumental. — ἂν . . . εἰ, one might distinguish whether, etc. — 3. ἀντί, instead, not, as some interpret, before. — προσαγορεύειν, is to salute by speaking to one. — φιλέουσι, kiss. Cf. the construction ἀλλήλους φιλέουσι τοῖσι στόμασι, with τὰς παρειὰς φιλέονται, in the next line, in which the mid. voc. corresponds to the act. with pro. reflex. acc. and the part specified is then acc. (acc. of specification or nearer definition). In the former case, the act. voc. taking the pro. acc. as the direct object, the part, as the remoter object, is dat. — 4. στόμασι; the root τέμω. See Tab. III. Σ. — 7. μετὰ γε, at least next after. — 8. κατὰ λόγον, in order; in proportion, i. e. to their distance. λόγος is the arithmetical term to which corresponds the Latin *ratio*, which we have adopted; and in many instances this mathematical idea lies at bottom, and affords the key to the true sense, of these two most untranslatable words. —

9. *ἐκαστῷ*; not from *ἐκαστος*. Observe here again, as in lines 3 and 4 above, the studied variety of construction where he is compelled to repetition. Here the adv. is constructed with the gen. directly; below, line 13, the order is changed, and the prep. *ἀπὸ* introduced as necessary in that collocation, to show the connection. — 13. *ἐπὶ*. See c. 5. l. 16. n. — 14. *καὶ ἦρχε . . . ἀλλήλων*, *the tribes also ruled one over another*; that is, all the tribes or nations over which the Medes ruled, had authority, one over another (not *one another*, reciprocally), in gradation, as described in detail in the following lines. — 15. *καί, as well as*. — *ἄγχιστα . . . σφίσι*. Cf. above, line 7, *ἄγχιστα ἑωντῶν*. The gen. construction is idiomatic Greek, *nearest in respect of* any one; the dat. is common, *nearest to one*. The dat. is demanded here by reason of the antecedent gen., to avoid ambiguity. It is this flexibility—one of the rarest excellences of a language—which the Greek possessed in an eminent degree, that gives to its syntax so great complexity. It cannot be understood from rules till it is studied in its principles. — 16. *οὔτοι* (sub. *ἦρχον*) refers to the people designated in the last clause. — *οἱ*; demonst. referring to *δμοίων*. — *μάλα*. Some edit *μάλιστα*, which has the authority of one Ms. and seems to accord best with the sense. — 17. *προέβαινε*, *went forward*; i. e. extended its authority far. — 18. *ἄρχον* denotes that *absolute sway* that was exercised, and *ἐπιτροπεύον*, the weaker authority, as it were a sort of *guardianship*, which they held in the remoter provinces. It is so ever in a centralized or monarchical government. Power emanating from the throne obeys the law of radiation.

135.—1. *προσέενται*, *affect*; *readily adopt*; lit. *send themselves toward* (an object). — 2. *Μηδικὴν ἐσθῆτα*. So in the time of Joshua, the Babylonish garment enticed Achan to bring ruin on the host of Israel. — 3. *ἐς*; not *in the wars*, but, *going to war*. See c. 31. l. 27. and c. 14. l. 12. n.

136.—1. *Ἀνδραγαθίη . . . παῖδας*. The last clause, from *ὅς ἔν, whoever*, etc., in the sense of a proposition, *that any one should exhibit a great number of children*, is subject of *ἀποδέδεκται* (fr. *ἀποδέχομαι*), and *ἀνδραγαθίη*, modified by the prep. clause, *μετὰ . . . ἀγαθόν*, is subject predicate; or we may supply *οἷ*, as obj. of *ἀποδ-* and antecedent of *ὅς*, which will make a regular construction of the relative—for him *who may show many children*, it is *accepted as manly excellence itself* (i. e. as the best or most desirable character of a true man and good subject) *next to the being valiant in battle*. *ἀγαθόν* has *τινὰ*, or *τοῦτον* understood subj. of *εἶναι*, and the infinitive clause makes a substantive phrase

which always takes the neut. article. — 4. τὸ πολλὸν . . . εἶναι exhibits the reason of this sentiment. It is state policy, *they reckon* (ἡγέσται for ἡγγνται) *that numbers give strength*. Cf. Ps. cxxvii. 4, 5: "As arrows in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them;" and through the East generally, barrenness has been considered a reproach. — 6. τρία μόνον: object of παιδεύουσι, together with παῖδας; *they teach the boys three things only, or they educate the boys in three things only*. The limit of the age of education is reported by Xenophon to be at seventeen. Cyr. i. 3, 4. In the other particulars the two authors agree mainly. — 10. τρεφόμενος, while *being nursed*, i. e. as a *child*.

137.—1. τόνδε τὸν νόμον refers to the custom already described; and τόνδε in the next line,—*and I praise this also*—to that which follows. — 2. τὸ . . . φονεύειν. The rule that negatives in Greek strengthen each other, while in Latin and in the modern languages they destroy each other, is laid down too broadly. In Greek equally as in all languages, two negatives, when opposed, must neutralize each other, as οὐδενὶ ὅτι οὐκ ἀρέσκει; *nemini non placet*; *to no one is it displeasing*, i. e. *it pleases every one*. But when a complex sentence is covered by a general negative, then whether its subordinate parts shall be connected negatively or affirmatively, is quite another question. The untutored expression in any language is very apt to claim the negatives, in spite of grammar; as if we would say here,—*nor the king himself don't put no one to death not for one crime*. This is natural; it is philosophic, and in Greek it is classic. The rule that holds, for the most part, in English, is a logical refinement, and is often too strait. — 3. Περσέων μὴδένα in partitive construction stand as subj. of ἔρδειν, and for obj. of the verb, supply another μὴδένα, construed with οἰκετέων. — 5. τὰ. The use of the art. with the noun and not with the adjectives, shows these to be taken as predicatives and not attributives; *the faults to be more and greater*, etc., not *more and greater faults*, etc. K. § 245. 3. — 6. οὕτω . . . χράται, *thus he tempers his wrath*. — 7. κω (see c. 5. l. 11. n. and c. 111. l. 4. n.) has the effect to render a universal negative more emphatic, by taking away all idea of restriction or limitation, as, οὐδένα κω, *no one any how*; i. e. *from any cause*, or *under any circumstances*. — 8. δόσα would seem at first to refer to the acts of murder—*whatever things of such a character have ever occurred*; but the correlative ταῦτα in the next line and the adjectives in the next, seem to refer it to the agents of the supposed acts—the children, παῖδια. — 9. πᾶσαι ἀνάγκη, sub. εἶναι. — ἀναζητούμενα, *traced up to their origin*. See c. 95. l. 1. n.

138.—1. ἄσσα. See Tab. VII. 5. — 3. ὀφείλειν χρέος, *to be in debt*. — 5. ἀστών, *native subjects*, as opposed to foreigners, ξείνον, line 8. — 6. λέπρην ἢ λεύκην; two species of *leprosy*. The *leuce*, so called because it appears as an efflorescence of the skin and turns the hairs white, was believed by the Greeks, in accordance with what Hdt. says of the Persians just below, to be caused by the anger of Apollo, the sun-god of the West. — ἐς πόλιν . . . κατέρχεται, and l. 8, ξείνον . . . χώρης. The incurable malignity of this disease and its prevalence in the East require extreme precautionary measures. So in the Institutions of Moses, *every leper was to be put without the camp*. Num. v. 2-4. — 7. συμμίσγεται. There is always, and especially in the East, a superstitious dread of *contact* with infected persons, though the disease may be rather communicated through the lungs, and the actual contact be quite innocent. — 10. περιστερὰς depends on ἐξελαύνουσι, *they drive out the white pigeons also*; τὴν . . . ἐπιφέροντες, *alleging the same cause*, for doing so; that the pigeons are infected with the disease, or induce it in man. — 12. περιορώσι, *permit*; lit. *look around*, as expressive of indifference. — 13. σέβονται . . . μάλιστα. This respect of the Persians for rivers is attested by various ancient authors. Nor was it confined to them, as witness Homer, xxi. 130. 133; and with the modern Hindoos, the Ganges is most sacred.

139.—1. συμπτέτωκε fr. συμπίπτω. — 2. τὸ . . . λέληθε, *which has escaped*, etc. — 3. ὁμοῖα . . . μεγαλοπρεπεῖν. The sense of these words is certainly obscure. Gron. translates, *ad verbum—vel corporibus vel magnificentiae similia*, but what sense in that?—*words similar to bodies or to magnificence!* Schw. puts the nouns in the ablative—*corporibus vel majestate similia*, which is equally inexplicable; but adds: some understand it—*vel corporibus vel magnificentiae ipsorum respondentia*, which is an attempt at interpretation. Laurent, whose version aims to be literal and is for the most part quite accurate, says—*names, allusive to the body and to grandeur*. Beloe, who more uniformly than Laurent gives the exact sense, though choosing elegance in his translation before literalness, says—*words expressive of personal or of any other distinction*. This gives a sense quite clear, and I think is near the true sense. But he errs in rendering καί, *or*. That is not admissible. The two nouns jointly qualify or limit ὁμοῖα. I propose to render,—*words common to the person and dignity*, or taking ὁμοῖα as adv. and join the datt. to ἐόντα, *words belonging equally to*, etc., i. e. titles of honor, which at the same time served as the personal designation. This accords with the known usage, in the East, as also in most monarchical countries, of the king and nobility assuming a new title on the acces-

sion of new honors, which title did become the personal appellative. This sense favors a *lection* of one of the most ancient and correct Mss (marked F. in the catalogue of Herodotean Mss. and which has been characterized as "Codex elegans X. saeculi"), which has *καὶ* before *σώ-
μασι*. — 5. *ἐς* connects *τοῦτο* to *τελευτῶντα*. — *διζήμενος*. See c. 95. l. 1. n. The fact here stated, of this class of words all ending with the same letter, has been both denied and defended by eminent scholars, and perhaps we know too little of the ancient language of Persia to decide it. Cooley (in Larch.) says, "The cuneiform inscriptions, so far as they have been deciphered, do not fully confirm the remark of Hdt. In Zend the nominative often ends in *â*. Thus Xerxes and Hystaspes are, in the inscriptions, Khsharsâ, Vistaspâ."

140.—1. *Ταῦτα . . . τᾷδε*. See Proemium, l. 1. n. — 3. *ὥς . . . πρὶν*, *that the corpse of a Persian man is not buried before that*, etc. See n. c. 4. l. 3. — 6. *κατακρήσαντες . . . κρύπτουσι*, *Persians, having covered the dead body with wax, bury it in the earth*. This seems to be contradictory of what is said lines 3 to 5; but, of that assertion which seems to be universal, he tells us he is not fully informed. He then affirms that custom of the exposure of the corpse specifically of the Magi, and from personal observation. He next affirms equally positive (*δὴ—δὴ*) of *some* of the Persians (*Πέρσαι* without the art.) that they cover with wax and then bury. Larch. says—Bodies so enclosed in wax will keep for centuries; and that the body of Edward I. of England, which was subjected to cerementation in 1307, was found in very good condition in 1774, by the Society of Antiquarians, who obtained permission to examine it. The wax, however, had been renewed under Edward III. and Henry IV. — 7. *κεχωρίδασται*. See Tab. VIII. 3. (1.) b. — 9. *οἱ μὲν*, *these*, i. e. the Egyptian priests. — *ἀγνεύουσι*, *reckon it consistent with piety*. — 10. *εἰ μὴ*, *except*. — 11. *ἀγώνισμα . . . ποιεῦνται*, *they make this a great contest among themselves*; i. e. they vie with each other, as supposing there is merit in it; holding that these useless and noxious creatures are the production of the evil principle, and that in destroying them, they testify their abhorrence of evil. Such is the sentiment of the Guebers, as quoted by Larch., and probably it is the best commentary on this habit of the ancient Magi. — 13. *ἀμφὶ . . . ἐνομίσθη*, *as to this law, let it be, as it has been observed even from the beginning*. — 15. *πρότερον λόγον*, *the former narrative*; that, namely, which was dropped at cap. 95.

141-152.—SUMMARY.—The history of Lydia first brings us in contact with Persia. On the fall of that kingdom, Cyrus stands the principal figure in the scene. As soon as a sufficient pause in the action is gained, the historian turns to inquire—Who then this Cyrus is (c. 95.) This leads him to sketch the early history of Media and Persia, which he follows down in regular order, till he reproduces the same Cyrus on the stage, master of the East and ready for foreign achievements. Here he pauses (c. 131) to describe some of the customs of Persia, which done, he now returns to that point in the history which he first dropped; the scene shifts to Asia Minor, where we see Sardis in ruins, Cræsus a captive, and the arms of Cyrus every where triumphant. Cap. 141-153: the Asiatic Greeks seeing their liege in chains, make their submissions to Cyrus and are received with insolence:—thus repulsed, they resolve defence, and despatch deputies to Sparta to solicit aid:—Sparta neglected the prayer of her sister states, but ordered an armed vessel to the Ægean to watch the movements of Cyrus:—this commission sends forward one of the number to the presence of Cyrus with the haughty message warning him not to touch any Grecian city; to which they had in exchange only a disdainful answer. Thus far the traffic of words—*diplomacy*.

153.—1. ἐπιτρέψας τὰς μὲν . . . τὸν δὲ χρυσόν, *having committed, on the one hand Sardis . . . and on the other, the gold, etc.* — 2. τὸν τε . . . καὶ τὸν, *both that of Cræsus and that of, etc.* — 3. κομίζειν, *not to transport to Persia, as presently appears, but to convey probably to the royal treasury.* — 4. Κροῖσόν . . . εἶναι. This passage has greatly puzzled, and, as I think, baffled the commentators. The various attempts at translation and emendation, that I have seen, fail, as I think, of the sense. In the first place, they err in connecting Ἴωνας with ποιησάμενος or with εἶναι. The correll. τε . . . καὶ make the two acc. objects inseparable. Flushed with the brilliant success of his first campaign, as we see in his insolence towards the Greeks, Cyrus *was marching towards Agbatana, leading with him both Cræsus and the Ionians*; i. e. such Ionian captives as he chose to take. Here I would have a pause. Then, as further describing the ambitious sentiments of the conqueror, he adds, that he *made light of*—something—what? The obj. of ποιησάμενος must be the clause, τὴν πρώτην εἶναι. Now the particle γὰρ immediately introduces a reason *why* he made this τὴν πρώτην to be of no account; *because Babylon was before him, and the Bactrian nation, and the Sææ and Egyptians.* The connection of ideas is apparent. Because he meditated these gigantic achievements, therefore *this first* (something) *was reckoned of no moment*—namely, *this first expedition, στρατηγὴν*, or perhaps the verb στρατηλατεῖν, just below, would suggest στρατηλασίην, which gives the same sense. I can see but one other way of supplying the ellipsis, at all probable; that is, to supply χάριν, saying that *this first field of his conquests* he regarded little compared with the hopes of his great ambition. — 8. ἐπειχέ . . . αὐτός, *he intended to lead the expedition in person.*

154.—2. ἀπέστησε, *caused to revolt*. — 3. ἄτε . . . Σαρδίων. It would appear from this that Pactyas remained at Sardis, in charge of the royal treasure, though that construction is not absolutely necessary. He may have been in the train of Cyrus, from which he returned in haste, if we can believe him to have been so negligently escorted as to suffer that. — 7. ἀπεργμένον fr. ἀπέργω, Ion. for ἀπείργω. See c. 131. l. 7.

155.—3. ὥς οἶκασι, *as they seem*. — 4. πρήγματα . . . ἔχοντες, *affording, and themselves having, trouble*. — φροντίζω . . . ἤ, *I am deliberating whether it may not be best*. B. § 139. m. 63. K. § 318. Rem. 6. — 10. ὁ μὲν refers to Cyrus. — τάπερ ἐνόεε, *what he was meditating*; i. e. *his forming purposes*, ἔλεγε, *he indicated by his language*, rather than declared distinctly. — 11. μὴ is used like the Latin *ne* after words expressing *fear*, and is to be rendered *lest* or simply *that*. — ἀναστάντους ποιήσῃ, said of persons, primarily would signify *forced to get up from where they were*; *removed from their seat*; and secondarily of things, *overturned, ruined*. — 12. τὰ . . . εἰρηκας, *you say what is quite reasonable*. See Tab. II. 1. — 13. χρέω. Imperative of χράσμαι, which governs the dat., and πάντα must be taken adverbially. — ἐξαναστήσης. See n. c. 15. l. 5. — 15. καὶ . . . φέρω, *and I bear it, having wiped it on my own head*; i. e. I expiate the fault by my own suffering;—a metaphor taken from the custom of wiping the knife on the head of the victim, after killing it. — 17. Πακτύης . . . Σάρδεις. If this reading is correct, it settles the question of the precise relation of Pactyas; but some, from the apparent discrepancy of this clause with c. 153. l. 1, have conjectured that Pactyas is said erroneously for Tabalus. But the general minister of finance must have such authority, either independently or jointly with the governor, as to render the language here consistent. — 18. τοι. See c. 32. l. 3. n. — τᾷδε depends on ἐπίταξον. — 20. θπλα, object of ἐκτῆσθαι. — μὴ. See c. 105. l. 4. n. — 21. κιθῶνας (Ion. for χιτῶνας) . . . εἵμασι, *to put on tunics under their cloaks*.

REMARK.—In pursuance of the policy here proposed, the Lydians, “from the bravest of all the people of Asia, became the most cowardly and effeminate.” They became a proverb, so that λυδίσειν signifies *to dance, to wanton*; though those carry it too far who derive thence the Latin *ludus*. Cf. also *motus Ionicos*, Hor. Carr. iii. 6. In a similar manner Xerxes degraded and debauched the Babylonians. It is the trick of tyrants and of despots.

156.—1. ὑπερίθετο (fr. ὑπὸ + τίθημι), *suggested* (fr. *sub* + *gero*). — αἰρετώτερα . . . Λυδοῖσι ἤ, *better for the Lydians (rather to be chosen)*,

than, etc. — 3. ἦν . . . προτείνῃ, *unless he should offer a sufficient pretext*. — 4. μεταβουλεύσασθαι. μετὰ in compo. commonly denotes *change*. This comes naturally from the primary meaning, which is that of *subordinate concomitance*, in which it differs from σύν, which expresses *concomitance in equality*. Cf. verbs expressing states of the mind, as μετανοίω, *to take the after-thought*; to take that purpose or counsel, which, at first, was considered *secondary* or *subordinate*. — 5. μῆ. See c. 155. l. 11. n. — 6. ὑπεκδράμωσι (fr. ὑπὸ + ἐκ + διδράσκω or τρέχω: root, δρα or τρε; a. 2, ἔδρην or ἔδραμον), *run out secretly*; *escape*. — 7. ἡσθεῖς fr. ἡδομαι. — ὕπεις (fr. ὑπὸ + εἶμι, *to go*, with the gen. of departure), *going down gradually from his anger*. Cf. κατέβαινε, c. 116. l. 21. and c. 118. l. 4. n. — 10. πρὸς ἐξανδραποδίσασθαι, *in addition to the enslaving*, etc. — 12. Πακτύην . . . ἀγαγεῖν, *to bring Pactyas alive by all means*.

157.—1. ταῦτα ἐκ τῆς ὁδοῦ. Cf. c. 155. l. 1, κατ' ὁδὸν ταῦτα. *On his way*, or *on the road*, is the natural English expression, in either case. The Gr. is distinctive; and the Lat. in imitation can say, *in itinere*, and *ex itinere*. In the former instance, our attention is directed towards the *way* as an object, *along* which Cyrus was marching; in the latter, we see him, issuing his commands, *from* his position *on the way*. — 2. ἤθεα. See n. c. 15. l. 4.

157-160.—SUMMARY.—The flight and capture of Pactyas, is the sum of the passage omitted. He flies first to Cyma. The Cymæans are required by the Persian to deliver up the suppliant. They consult the oracle, which orders them to obey. The resolution to do so is opposed by one Aristodiceus, who secures another consultation of the god, but the same answer is repeated. Aristodiceus, by a stratagem, then elicits an interpretation of the oracle, to the effect, that the god so advises, that by so impious an act, these wretches who are already fit only to be swept away, may insure the speedier destruction. The terrified Cymæans send the fugitive to Miletus. Here bribery is about to purchase his delivery, when he flies to Chios. Bribery again is equally potent, and the Chians deliver him over to Mazares. They received in return the rich district and town of Atarneus; but the public conscience held the gift accursed, and, for many years, permitted no fruit from its soil to be brought to the altar of the god.

161.—3. τοῦτο μὲν . . . τοῦτο δὲ. See n. c. 30. l. 19. — Πιρηνέας. See c. 15. l. 2. — 4. ἐπέδραμε. See c. 156. l. 6. — ληΐην . . . στρατῷ, *making it a booty to the army*; i. e. giving it over to plunder. — 6. νόσφ τελευτᾷ, not ἀποθνήσκει, wishes to present the idea of the divine vengeance. The Nemesis—the “God in history,” vindicating his justice—

was a living sentiment with Herodotus. Mazares was guilty of great barbarity. He reduced a free and noble people to slavery; he ravaged all the plain of the Meander; Magnesia he treated in the same way; *and after that immediately he came to his end by active disease*, not by natural decay.

162.—1. κατέβη διάδοχος, *came down as successor*. The language always is, *to go down*, from the capital of the empire to the provinces, and conversely, *to go up*, to the capital. Hence Xenophon's title to the expedition of the younger Cyrus—*The Anabasis*—ἀνάβασις. — 2. τόν, relative. — 3. ὁ... ἔδαισε. See c. 119 for the details of the *impious table*. — ἀνόμω, *nefas*. — 4. Κύρω depends on the σὺν, in composition, and βασιλῆτην is object of the participle; *laboring with Cyrus for the kingdom*. — 6. πόλις. See Tab. VI. — χώμασι; dat. instrument; *by means of mounds*. — 8. πρώτη, sc. τῶν πόλεων, *first of the cities of Ionia*.

163.—The digression from this point to c. 177 does not properly come within the plan of the present work; but a portion of it is included, persuaded partly by the intrinsic interest of the passage, and partly that the learner may become the better familiarized with the easy manner in which our inimitable author interweaves all history, with the unity of art, in a single story. See *Rem. c. 5*. — 2. ἐχρήσαντο. To say, *the first who used long voyages*, is bald English. χρᾶμαι signifies to *minister to one's own necessities*, or do that which *suberves utility*. The sense of the passages is then,—*make long voyages for the sake of gain*. Of the Hellenes, they were the pioneers of foreign commerce. — Ἀδρίην. The successful student must learn to consider his classical dictionary as essential as his lexicon. — 3. Τυρσηνίην. The derivation given by Hdt. c. 94 (see Summary) is probable; that of Ptolemy (India in Greece) is too far-fetched, if not too refined for the age. — Ταρτησσόν; probably the Tarshish of Sacred Scripture. These regions were well known to the early Phœnicians. The Iberian peninsula abounded, in very early times, both in riches and in fame. It is here that one of the labors of Hercules was located, quite beyond the strait that bears his name. See Art. Geryon, Class. Dict. — 4. οὐ στρογγύλησι. The transition from the broad, clumsy, tub-shaped bottoms, for vessels of burden, to a shape better adapted to speed, marked an era in the art of ship-building; and it is yet the great problem of the art, to combine, with sufficient capacity and strength, the form which finds least resistance in its passage through the water. — 8. τὰ πάντα. Some edd.—and perhaps it is to be preferred—read πάντα. — 11. ἐκέλευε, *invited urgently*; the root κελ, cognate to καλ, καλέω, CALL.

— 13. *Μῆδον*. We need not stumble at his calling Cyrus, the Mede; for Media must have been at this time the common term with the Greeks to designate the ruling power of the East. It was so in fact up to the very time now mentioned. The terror of the Median arms was familiar in Asia Minor. Besides, Cyrus was as much Mede as Persian; and according to Hdt. on the Median side only could he claim royal descent. So Darius is called “the Mede” in Daniel, though descended from the Achemenidæ, the royal tribe of the Persians. But further, the operation of walling the town would seem to require a longer time than the interval from the fall of Cræsus to the exile of the Phocæans; and these negotiations and preparations may date some time previous to that event, while Astyages was yet on the throne.

164.—2. *ἐπήλασε* fr. *ἐπελαύνω*. — 3. *προῖσχύμενος ἔπεα*, holding forth words, with the peculiar significance of the mid. voc., namely, for selfish ends, is sufficiently expressive of the false design. — *οἱ καταχρᾶ*, that it would content him; oratio recta for the obliqua, is common. See c. 117. l. 5. — 5. *κατιρῶσαι*, Ion. for *καθιερῶσαι*. See Tab. I. E.; to consecrate; i. e. to dedicate to the king, as a token of submission to his authority. — 8. *ἐν ᾧ δέ*, sc. *χρόνῳ*, but while. — *ἀπαγαγεῖν . . . τείχεος*, they demanded (or stipulated, not with the sense of authority to enforce) that he should lead his army to a distance from the wall. — 10. *παρίεναι* fr. *παρίημι*, to permit. — 12. *ἐν τούτῳ*, correlative with *ἐν ᾧ* in the line above; in what time—in that time; or whiles therefore—then. — 14. *πρός*, absolute, or supply *τούτοις*. — 15. *χωρὶς . . . ἦν*, except whatever there was, brass or stone (i. e. statues or images of brass or stone) or painting. These, as not convenient to carry, were abandoned. — 17. *ἐπὶ Χίου*; a pregnant clause; for the gen. presents not the object towards which motion is directed, but on which they rest after the voyage. Cf. c. 1. l. 21.

165.—2. *Οἰνούσσας*. Several small islands between Chios and the main land. — *ᾠνεόμενοι*; the present here, as the primary tenses often do, signifies not the actual doing of the thing, but the intention or attempt. They could not purchase if the Chians would not sell, but they did what was to be done on their part to effect the transaction, if the other party had consented, and that is precisely what the verb, in such cases, expresses. — 3. *μὴ . . . εἴνεκα*, lest these (αἱ, sc. *νήσσοι*) should become the centre of commerce, and their own island should thereby be shut off (from this advantage). — 4. *πρὸς ταῦτα*, upon that; therefore. — 5. *Κόρρον* is Corsica. — 6. *ἀνεστήσαντο πόλιν*, they established a city for themselves; i. e. as a refuge in case of emergency;—a policy common in those times, when a whole city or tribe was liable to be driven

into exile. — 8. *στελλόμενοι*, *being in act to sail*; ready to set forth. — 9. *καταπλεύσαντες ἐς*, *having made a descent upon*. — 12. *τῷ* is personal; *that one*; *whoever of their expedition should forsake it*. — 13. *μύθρον* of itself properly signifies a *mass of hot iron*, so that *σιδήρεον* is in strictness superfluous; but such expressions arise in all languages, in which usage justifies and at length the sense demands what is etymologically tautologous. — 14. *πρὶν . . . πρὶν*, a pleonastic repetition. — 15. *ἀναφῆναι*, *showed itself on the surface*. — 17. *πόθος . . . χάρις*. The Greeks, like the modern Swiss, though great wanderers and ever ready for foreign adventure, were ardently attached to their native land, and were as easily touched with passionate or tender regrets of home and father-land. — 19. *οἱ δὲ αὐτῶν*, *who of them*, with ellipsis of antecedent; i. e. *those who*. — *ἀερόντες* fr. *αἰρώ*, pass. a. 1; *rising up, they sailed away*, etc.

166.—3. *ἦγον . . . ἔφερον*. The phrase *ἄγειν καὶ φέρειν*, lit. *to drive and carry*, signifies *to plunder universally*; to sweep a country of its property; the former word referring to live stock, the latter to all other movables. So the Lat. says *ferre et agere*. — 4. *κοινῷ . . . χρησάμενοι*, *communi consilio*. Schw. — 5. *Καρχηδόνιοι*, *the Carthaginians*. — *νησὶ . . . ἐξήκοντα*, *each party with sixty ships*, i. e. of the allies, making together 120. — 7. *ἀντίαζον*, *went to meet*, sc. the enemy. — 9. *Καδμείῃ τις νίκη*. A *Cadmean victory* was one which was ruinous to the victor; but why it was so called the ancients disagreed. It must have been from the example of a similar fate in the case of Cadmus or of some of his descendants. Cases which would serve well are not wanting, but to determine which one gave origin to the proverb, is the question. The force of *τις* enclitic is to give indefiniteness or feebleness like the diminutive endings, to the signification of the principal word;—*a sort of Cadmean victory*. — 10. *διεφθάρσαν*; pass. aor. 2. — *αἱ δὲ . . . ἔχρηστοι*, *and the twenty surviving were disabled, or rendered useless*. — 11. *ἄεσπράφατο . . . ἐμβόλους*, *they had their beaks turned aside*;—bent or battered down so as to be ineffective for thrusting. C. § 437. K. § 281. B. § 134. 6. A. R. xciv. — 14. *αἱ νέες σφι*, sc. *ἔοντες*, *the ships belonging to them*. — 15. *ἀπέντες* fr. *ἄπειμι*, *to go away*.

167.—1. *Τῶν δὲ . . . πλείους*. This passage has such difficulties that the text is believed by some to be both corrupt and mutilated; but if it be mutilated, it may be doubted whether the *lacuna* is marked rightly in the vulgar text, before *ελαχον*, as that verb seems to join appropriately with the preceding nominatives, and the sense would be,—*the men belonging to the ships that were destroyed, the Carthaginians and the Tyrrhenians shared by lot*. Thus far interpreters are generally agreed.

The next four words are doubted. *τε* seems to have no place there. *αὐτῶν* is by some referred to *ἄνδρας*, making the clause, as a specific appositive to *ἄνδρας*, mean, *by much the greater part of them*; others refer it to the party of the Phocæans, making it to mean, that the Carthaginians and Tyrrhenians took and shared as captives, *many more than they*, i. e. the Phocæans. — 4. Ἀγυλλαίοισι; dat. of possessive relation to *πάντα*. Agylla, the same town which the Latins always called Cære, which see in Class. Dict. — 5. ἐκέατο, Ion. for ἐκείντο. See Tab. VIII. 3. (1.) b. 2. — 6. πρόβατα . . . ἄνθρωποι, specific appositives with *πάντα*, l. 4. — 9. τὰ καὶ νῦν . . . ἔτι, *what even now—yet*; i. e. in the time of Hdt. — 12. τοιοῦτῳ μὲν διεχρήσαντο, *experienced (or suffered) such a fate*. Cf. c. 110. l. 19. and c. 117. l. 5, 23. — 13. καταφυγόντες; the proper sense of the word is, *to flee for refuge*; or *to take refuge in* something. — ἐκτήσαντο. Schw. conjectures ἐκτίσαν, which certainly the context seems to demand; instead of saying, as now, *they got possession of a certain city*, and afterwards to say, *they founded it*. — 14. Οἰνωτρίας; an ancient name for the south of Italy, and used by the Latin poets; so called, according to the ancient fable, from Enotrus, who led out a colony from Arcadia to the S. of It. Others derive it from *οἶνος*, making it signify, the *wine-land*. — ῥέλη, called also Helia and Velia. See Velia in Class. Dict. — 15. Ποσειδωνιήτew. See Tab. I. H. Posidonia was the Greek name for Pæstum; or rather, the Lat. form is probably a corruption of the Greek. — 16. ὧς . . . ἐόντα. Here is a species of anacoluthon. Κύρνον should regularly be in the nom. with the predicate to correspond, but is attracted into the acc. by its near relation to the governing verb, and the ellipsis of the relative. The sense is,—*the Cyrrnus (which) the Pythia, etc. . . was the hero*. — κτίσαι. The ambiguity of the word misled them, which means, *to found*, as a city or colony, or an institution, as here, *to institute the worship of the hero*; *to inaugurate the hero*; *to canonize*.

REMARKS.—Besides these adventures, the Phocæans had, some years previously, founded Massilia (now Marseilles), in the south of Gaul,—planting Grecian culture on a barbarous shore, and so successfully that its light has never ceased to shine. Tacitus commemorates that, in his day, it was the seat of learning, and exhibited a happy mixture of Grecian refinement with provincial simplicity. Sedem ac magistram studiorum Massiliam—locum Græcâ comitate et provinciali parsimoniâ mistum ac benè compositum. (Agric. c. 4.) The influence of such a colony must have been considerable on the rude tribes that surrounded it, and will account for the fact that the French language has a close analogy with the Greek in some points in which both differ from the Latin and the romantic languages.

Another reflection the learner will already have made:—That in the light of such history, the fiction of the *Æneid* not only wears all the *probability* which the critic demands, but exhibits a picture strikingly and beautifully life-like.

168-176.—SUMMARY.—This interval, besides some curious digressive matter, is occupied mainly with the progress of Harpagus in subduing the rest of the Hellenes of the lower Asia, some of whom, like the Phocæans, migrated to foreign parts. Bios and Thales, two of the seven Wise, mingled in the counsels of the Ionians, the former of whom proposed to sail to Sardinia, and the latter is said to have tried his hand, like Locke, at framing a political constitution, and apparently with as little success. The experiments possess an interest, as demonstrating that a liberal constitution must grow out of the sentiments of the people: it cannot be imposed.

177.—1. **Τὰ.** Fisk (R. viii. 6) has a good remark on this use of the article:—"The neut. art. standing alone with the gen. of a substantive signifies every thing that pertains to the person or thing denoted by the substantive." In this principle he explains such forms as *τὸ ἐμὸν* (for *ἐγὼ* or *μέ*, as c. 108. l. 22) = *τὸ ἐμοῦ*, or *τὰ ἐμοῦ*. — *ἀνδράτα ἐποίει*. See c. 155. l. 11. — 3. *τὰ . . . πλέω*, the greater part of them. *πλέω*, contracted from *πλέονα*, Ion. for *πλείονα*. — 4. *τὰ . . . παρέσχε*, but those which afforded (or caused) him, etc.

REMARK.—Cyrus then did not march from Lydia direct to Babylon, but a large part of his reign is comprised in this period, in which he subdued most of Upper Asia.

178.—2. *Ἀσσυρίοισι* cannot here designate distinctively the Assyrians as a people, but that which remained as the central part of the old Assyrian empire. — 3. *πολίσματα*. See n. c. 98. l. 10. — 4. *καὶ . . . κατεστήκει*, and where (*ἐνθα* = *ἐν τὰ ᾧ*, in the which) the government was established, when Nineveh was overthrown. The dat. *σφι* does not limit any particular word, but the sentence—it happened to them, or this is to be said in reference to them, that there the government, etc. See c. 31. l. 22. n. — 7. *μέτωπον ἑκαστον*, each side; lit. each front; acc. of specification, as is also *μέγαθος*. — 8. *σταδίων* depends on *μέγαθος*, or construed absolutely as *measure of magnitude*. Bul. R. xxxvii. — 11. *ἄλλο πόλισμα τῶν*; partitive construction, with ellipsis of the antecedent. A more regular form would be *ἄλλο πολισμάτων τῶν*. See n. c. 127. l. 9. and c. 133. l. 5, as no other one of the cities that we know. — 12. *τῶν ἡμεῖς ἴδμεν*. Cf. c. 6. l. 5. and c. 23. l. 8. — *βαθέα, εὐρέα*. See Tab. II. 1. and IV. 5. — 13. *μετά*, adv. correlative with *πρῶτα*; next in order; after this = *ἔπειτα*, q. d. *ἐπὶ τὰ*, upon which, or next to which.

— *τείχος*, sc. *ἑστί*. — 14. *πηχέων*. See above, l. 8. — 15. Join τοῦ μετρίου with *πήχεος*, *the common cubit*. See n. c. 130. l. 3.

REMARK.—Measures of length were naturally estimated, at first, by certain members of the human frame, or their capacity, which became thence the standards in a conventional system of measures; as, *foot*, *hand*, *finger* (*digitus*, *δάκτυλος*), *palm*, *span*, etc., as also *ell*, *cubitus*, *πήχυς*; the length of the forearm, from the elbow “to the wrist or to the knuckle of the middle finger”—authority is thus indefinite. “The medium cubit is probably that which was in use among the Greeks of Asia Minor, and therefore the most familiar to Hdt. The cubit of Samos was equal to that of Egypt. (Hdt. ii. 168.) M. D’Anville reckons the cubit of Egypt at one foot eight inches and six lines.” L. Other authorities estimate the cubit of Sacred Scripture at 21.888 inches, and Sir Isaac Newton, at $26\frac{1}{2}$ Roman unciae, equal to 25.724875 inches. The royal cubit was distinguished, both in Egypt and the East, as longer than the common, by about three inches.

179.—1. *ἴνα*, *quem in usum*. Schw. — *ἐκ . . . γῆ*, *the earth taken or dug out of the ditch*. — 2. *ὄντινα τρόπον*; adverbial acc. C. § 440. — 3. *ἐπλύνονεν τὴν γῆν*, *molded the clay into bricks*. — 4. *τὴν . . . ἐκφορομένην* gives the full expression. Cf. above *ἐκ τ. τάφρου*. — *ἐλκύσαντες*. Art is ever bending language to its technical uses, by any principle of association it may choose or chance to lay hold of, and as the points of association are numerous, we have hence great diversity of usage. The Greeks said—which is not admissible in English—to *draw bricks*, to signify the molding of them, from the circumstance doubtless that extracting them from the mold is the finishing act of the complex operation. So the Latins said *ducere lateres*. — 5. *ικανὰς* refers to quantity or numbers relative to the capacity of the kiln. — *μετὰ*. See c. 178. l. 13. — 6. *τέλματι . . . ἀσφάλτῳ*. The art both of brickmaking and of cementing the walls was practised in the days of Nimrod as in those of Nitocris; for “they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar.” Gen. xi. 3. — *διὰ . . . δόμων*, *at intervals of thirty layers*, or *ranges*; an unusual sense of *δόμος*. It properly signifies a *building with completeness*, whether complex, as a *house* with many apartments, or simple, as a *room*, a *chamber*, in a house; or, when said, as here, of the material of the structure, a certain defined portion (not a fragment), as an *entire range* of brick is viewed as so far forth a *building*, a *structure*; which it is literally, as cf. *struo*. — 7. *ταρσοὺς καλάμων*, not crates or wrought wicker-work, but the layers were spread crossing at random in all directions. — *ἔδεμναν*. See above,

on δόμων. — 9. τεῖχος, with χεῖλα, is obj. of ἔδειμαν. — 10. ἔσχατα; the *edges* of the wall. — μουνόκωλα. It is questioned whether this means that the *towers* (οἰκήματα) are *one story*, or *having one room*. Doubtless the latter, as these served probably not so much for battlements or towers of defence, as for watchtowers; and hence the doors were made to look toward each other (τετραμμένα ἐς ἄλληλα) so that the sentinels could command the entire view of the wall. — 11. τεθρίπῳ περιέλασιν, a *drive* (i. e. space for driving) for a four-horse chariot. The ancients, whatever number of horses they had to the chariot, yoked them all abreast. — 12. πύλαι . . . ἑκατόν, the *hundred gates* were arranged at equal intervals, twenty-five on a side, with fifty streets stretching through the entire city, crossing each other at right angles. — 13. χάλκεαι. Cf. Isa. xlv. 2, prophesying the power of Cyrus:—"I will break in pieces the *gates of brass*, and cut in sunder the bars of iron." — σταθμοί, the *pillars*. — 14. ὡσαύτως refers to χάλκεαι; the *pillars and lintels* were *likewise* made of brass. — 16. ἐσβάλλει . . . ῥέεθρον is a more philosophic form of expression than the English, *it empties*, etc.; and *disembogues* is intolerable.

180.—4. Ἀρμενίων. Cf. notes on c. 15. l. 2, and c. 6. l. 4. The abstract name of the *country* comes from the adj., by ellipsis of the noun; as, ἡ Ἀρμενίη, sc. χώρα. — 5. Ἐρυθρὴν. See c. 1. l. 3. — 6. ἐλήλαται. It is not so well to consider this a middle verb transitive, with ἀγῶνας for object; but rather in its proper sense of passive, with the limiting accusative. The periphrastic form, εἶχε ἐληλάμενος, would correspond to the Eng. *had the corners extended*. Cf. c. 73. l. 7. — 7. αἱ ἐπικαμπαὶ . . . παρατείνει. If the river was straight or nearly so through the city, αἱ ἐπικαμπαὶ cannot signify *windings*, but that portion of the wall which ran from the *corners* of the main outer wall, along the river, and hence called *the turns* of the wall; i. e. the *turned portion of it*. Read αἵμασιν as appositive pred., and controlling the number of the verb by reason of the collocation:—*The turns extend along either margin of the river a rampart of baked brick*. — 8. τὸ . . . αὐτό; the *city itself*. — 10. κατατέμνηται . . . ἰθὺς, is *cut into streets* (which are) *straight*; acc. of effect.—τὰς τε . . . ἐχούσας, both the *others*, and the *cross-streets, those leading to the river*.

REMARKS.—The great extent of Babylon and Nineveh would seem to us quite incredible if we suppose the density of population throughout which we see in modern cities. Instead of this, they were vast enclosures embracing probably several villages and much open country. Babylon was, according to Hdt., with whom Pliny agrees (but perhaps he only copies from Hdt., and therefore adds nothing to his

authority), though Diodorus, who copies Ctesias, and Strabo make it considerably less, about 160 miles in circuit, or 15 miles square. As this space was regularly cut into squares by the twenty-five streets each way, each square, after ample allowance for streets, would contain about 160 acres.

It seems surprising that no traces of walls so immense as those of Babylon are now discoverable; but Hdt. relates (iii. 159) that on the second capture of the city by Darius, the walls were beaten down and the gates carried away by the conqueror; and as the moat, from which the material for the wall was taken, stretched around it at its base, such a receptacle for the huge mass may have made the work of demolition nearly a *leveling* of the plain. Add to this, the rains of so many centuries, and the overflowings of the river, which has frequently changed its bed in this vicinity and rendered some portions of the ancient site an impracticable marsh—"a possession for the bittern, and pools of water" (Isa. xiv. 23)—as also the fact that the bricks if baked at all must have been quite imperfectly so, and easily subject to disintegration; and we may cease to wonder at the complete obliteration of even so stupendous a work. Besides, as the walls were demolished before the time of Hdt., the information he derived from the priests of Babylon may have been exaggerated; but to decide, against the unanimous consent of antiquity, that the city had not such fortifications, and that too on a scale of surpassing grandeur, is quite an historic absurdity.

181.—1. *Τοῦτο . . . τεῖχος* is the wall first described, outer, or surrounding the whole city, and *ἕτερον δὲ ἔσωθεν τεῖχος* is the latter running along the river *within* the city. — *θώρηξ*, the main defence; breastwork. — 4. *ἐν τῷ μὲν*, in the one. — 6. *ἐς ἐμέ*, to me; i. e. to my time. Cf. *ἐπ' ἐμεῦ*, c. 5. l. 16. — 7. *πάντη*, in every direction, or, on every side; i. e. two stadia square. See c. 126. l. 4. — 8. *σταδίου*. See c. 178. l. 8. — *μῆκος* cannot, as some take it, refer to height, but the *μῆκος* and *εὖρος* equal the *πάντη* above—another instance of that studied variety of expression which marks the first of historians. — 10. *μέχρι οὗ ὅκτ' ἑπτὰ πύργων*, on to the number of eight towers. "Between *μέχρις* and a genitive, *οὗ* is sometimes added redundantly." Vig. Gr. Idd. cap. vii. § 9. R. 8; but in the next remark the same critic regards this, and similar phrases, as a species of anacoluthon for *ὅκτ' ἑπτὰ πύργοι εἰσὶν*, and so on till there were eight towers. — 12. *ἔχουσα*, sc. *ἑωυτὴν*, extending, or leading. — *μεσοῦντι . . . ἀναβάσιος*, to one being in the middle of the ascent. C. § 410. The dat. connects with *ἐστὶ*. — 16. *ἑστρωμένην* fr. *στρώννυμι*, by metathesis from *στορέννυμι*. — 18. *νύκτα*, during the

night; the acc. implying the idea of time continued or protracted to a certain degree. — *ὅτι μὴ*, *except* (C. § 671. 9), but only after a negative; *whatever is not this* (i. e. *except or besides this*) *is nothing*. — 20. *ὡς λέγουσι οἱ Χαλδαῖοι*. *The Chaldees* were the sacerdotal tribe. Herodotus was little enough disposed to credit fables or the inventions of superstition, and he knew sufficiently the corruptions of priestcraft, “leading captive silly women.”

REMARKS.—There is a pile of ruins within the supposed limits of the ancient city of Babylon, called by the Arabs Birs Nimroud (“Palace of Nimrod”), which, by agreement of modern travelers, is believed to mark the site of this tower-temple of Belus; which again, while it must not be confounded with the original tower of Babel, was probably on or near the same foundation, and was in fact but the realization of the old idea projected by the great-grandson of Noah, and from him delivered to his posterity as the central religious idea of the nation, and to which they clung with a religious tenacity, despite the manifest vengeance of Heaven against it. This ruin, standing a little to the east of the present bed of the Euphrates, is described by Rich as quoted by Layard (Nineveh and Babylon, cap. xxii.) as “198 feet high and having on its summit a compact mass of brickwork, 37 feet high by 28 broad, the whole being thus 235 feet in perpendicular height.” Layard says, further on, “The brickwork still visible in the lower parts of the mound, as well as in the upper, shows the sides of *several distinct stages or terraces*.”

182.—1. *οἱ αὐτοὶ οὗτοι*, namely, *οἱ Χαλδαῖοι*. — 2. *νηόν*, a chapel, or a single hall dedicated to a particular purpose, as distinguished from *ἱρόν*, which designates the entire sacred pile. — 5. *ἐν τῷ*, sc. *ἱρῷ*. — *Θηβαιός*, gen. of *Θηβαίος*. — 6. *ἀμφότεραι δὲ αὐται*, i. e. both the one at Babylon and the one at Thebes. — 8. *πρόμαντις*, the priestess, who gives forth the oracle. — *οὐ . . . αὐτόθι*. From Servius (ad *Æn.* iv. 143) we learn that Apollo gave responses at Patara during the six winter months, and during the six summer months, at Delos; whence Virgil,

“— ubi hybernæ Lyciam Xanthique fluentæ
Deserit, ac Delum maternam invisit Apollo;”

and Horace (Carr. iii. 4. 64), “*Delius et Patareus Apollo*.” — 9. *αὐτόθι*; so above, *l.* 5, *ἐκεῖθι*. We have in the adverbial endings *θεν*, *θι*, *δε*, corresponding to the three oblique cases, the relics of an old declension, or the rudiments of a forming declension which failed to establish and perpetuate itself. — 10. *συγκατακληῖται*. The learner will bear in mind that *ἦ*, wherever it occurs, is Ion. for *εἰ*.

183.—1. *ἱοῦ*, gen. possessive, *there is of the temple*, i. e. belonging to it, or constituting a part of it. — 2. *ἐν* for *ἐνεστί*. — *κατήμενον*, Ion. for *καθήμενον*, agreeing with *ἄγαλμα*, in a *sitting posture*. — 4. *χρύσεος* qualifies both *θρόνος* and *βάθρον*, but is governed in its form only by the latter; and so of *ἐστί*. — 5. *χρυσίου* is not so properly defined as diminutive, as an adj. derivative, denoting any substance having the quality of gold. *χρυσός* is the generic name for the metal. Of a coin or a vessel, they would say *χρυσίου*, not to signify that it was *a little piece of gold*, but that it was *an article made of gold*; a defined thing, wrought or fashioned from that metal. — 7. *τὰ τέλεα τῶν προβάτων*. The interpreters generally agree in explaining this to mean *full-grown cattle*—*justae aetatis victimae*; *integrae aetatis oves*. This idea is found here undoubtedly as the antithesis of *γαλαθηνά*, *sucklings*; but so far as that antithesis is *expressed*, it rests rather on *προβάτων*, making the distinction between *sheep* and *lambs*; and the special sense of *τέλεα* I take to be that of *number*, as in the military phrase (cf. c. 103. l. 4), *the complement*; *a certain number*, that is, *the defined or required number of victims*; or, in the more general sense of the legal requirement, it may mean, *the appointed sacrifice*. — 8. *ὅτι μή*. See c. 181. l. 18. — 9. *καταγίζουσι*, Ion. for *καθαγίζουσι*. — 11. *ὀρθήν*. See Tab. I. E. — 12. *τεμένει* fr. *τέμνω*, and like the Lat. *templum*, denotes *the consecrated section of space*, not necessarily implying an edifice, nor even that the *section* be on the surface of the earth. It may be in the heavens as well. — 13. *ἐγὼ . . . λέγω*. The happy couplet of Scott quoted c. 122 is but a simple translation of the idea of this passage. — 17. *ἀπαγορεύοντα μή*. See n. c. 105. l. 4. — 18. *κεκόσμηται* cannot here signify merely *to adorn* something already built, but *to build and adorn*; or rather, to carry on the work with proper art to a state of completeness, having regularity and beauty, especially the beauty of just proportion. Such is the idea of a *κόσμος*, and the verb means *to realize a κόσμος*.

184.—2. *ἐν τοῖσι . . . ποιήσομαι*. See c. 106. l. 10. — 3. *ἐπεκόσμησαν*. See n. in last chap. l. 18, and observe the force of *ἐπί*, and we are saved the necessity of rendering *τὰ τείχῃα*, *the city*:—*who added the ornament of walls*, etc., or *who adorned* (the city) *with walls*, etc., that is, built them up in strength and beauty. — 4. *δὲ δὴ καί*, correlative with *καί* in the first line; *both many others—and among them* (*ἐν*, sc. *τούτοις*) *worthy-of-particular-note* (*δὴ*) *two women*. See c. 1. l. 7, 12.

REMARK.—It is commonly assumed that this Semiramis is another personage than the wife of Ninus the founder of Nineveh. This must be so if the date given here is correct; but, on the other hand, we have

no other account of such a queen than this bare mention of her. A queen so celebrated as to be placed in this prominent distinction by Herodotus, could hardly have been passed in entire silence by all others. There is a difficulty here which we cannot pretend to solve. See further, under *cap.* 186.

185.—2. Νίτωκρῖς. See Rem. under *cap.* 186. — 3. τοῦτο μὲν . . . τοῦτο δέ. See *c.* 30. *l.* 19. — 4. ἀρχήν, *empire, power.* — 5. οὐκ ἀπρεμίζουσιν, *not disposed to peace*—ἄλλα, the adj. agreeing with ἄσπεα. — ἀραρημένα fr. αἰρέω, with the Attic reduplication for ἡρημένα, unless we read, with some, ἀναρημένα. — 6. ἐν δὲ δὴ καί. See *c.* 184. *l.* 4. — Νίνον. The capture of Nineveh was under Cyaxares, as we learn in *c.* 106. — προεφυλάξατο; mark the force of the προ, and the mid. voc., *took the precaution to fortify in self-defence.* — 8. ῥέοντα. Some Mss. have ἐόντα. — 9. τοῦτον; object of ἐποίησε, and to which σκολιδόν is predicative; *made it somewhat crooked.* — 13. οἱ ἄν, *quicumque.* — τῇσδε τῆς θαλάσσης, *this sea*; i. e. the Mediterranean. Cf. *c.* 1. *l.* 3. — 14. καταπλέοντες . . . Εὐφρήτην. It has been remarked that this phraseology, *sailing down into the Euphrates*, seems to imply that the voyage commenced on one of the tributaries of the Euphrates, which may have been the case in the common route from Greece or the shores of the Mediterranean to Babylon. — 15. ἐν τρισὶ ἡμέρησι, *on three (successive) days.* Some commentators have assumed that the passage through these canals was delayed by numerous *locks*, not crediting the supposition that the canals could be so long as to require so much time. But in measuring distance by time, we must bear in mind that the clumsy craft with which they navigated the Euphrates could make but dull progress when the force of the current was broken. A few miles might suffice for a day's task. — 18. κατύπερθε . . . Βαβυλῶνος, *from some distance above Babylon.* κατυ-, Ion. for καθύπερθε. The gen. ending θε (see n. *c.* 182. *l.* 9), as also above, *l.* 9, ἄνωθεν, denotes the *point of departure, or origin.* — 19. ἐλυτρον λίμνη. It is doubted whether this should be rendered *a reservoir for a lake*; which, namely, she was about to create; or, *for the marsh*; which is supposed to have existed there, and which she now proposed to drain or to render navigable by the excavation. The former, I think, is the sense, both as demanded by the context, and from the absence of the article with λίμνη. — ὀλίγον . . . ποταμοῦ, *extending (it) along the side of (the river), at a little distance from, the river*; or more closely literal, *stretching alongside, a little off from the river.* — 20. ἐς τὸ ὕδωρ, connect with ὀρύσσουσα. The sense is, that they dug down *till they came to water*; to such a level that water entered the excavation, which rendered further digging useless.

— 23. *ἐκ* connects *δρύματος* with *δρυσσόμενον*. — *ἀναισίμου* fr. *ἀναισιμῶ*, *she made use of*, *παρὰ . . . παρέχουσα*, *applying it along*, etc. — 24. *οἱ*, dat. agt. referring to the queen. — 25. *λίθους . . . ἤλασε*. The object of this lining of masonry was to protect the banks of the reservoir. — 26. *ἐποίησε*. We have the advantage of two words, *do* and *make*, the former more generic in sense, to both of which the Gr. *ποιέω* and the Lat. *facio* must answer; and both of which we must sometimes use in translating the same word, when followed by two several objects or classes of objects differing in the respect of being more or less specific; as here—she *did* both these things, (namely,) she both *made* the river crooked, etc. — 27. *βραδύτερος* refers to the rapidity and force of the current, for on this their progress mainly depended. — 28. *οἱ πλοῖα*, *the voyages*, or process of navigation. — 29. *ἐκ . . . μακρῇ*. The sense of this passage has been much disputed, some understanding the author to wish to describe the process of sailing through the lake. Rather, I think, he means that the navigation of the river is entirely interrupted, *and, immediately on leaving that means of progress (ἐκ τῶν πλοίων; cf. n. on ἀπό, c. 126. l. 12) a long circuit around the lake would receive them; i. e. they would be obliged to traverse that circuitous route. The excavated region became rather a marsh than a lake, and was therefore quite innavigable.* — 30. *κατὰ τοῦτο* is explained by the sentence commencing at *ἴνα*, two lines below. — 31. *χώρας*; gen. partitive; that part of *the country where*, etc.

186.—1. *ταῦτα* refers to the works described in the last chapter, in which the material of the mounds and levees was taken out of the excavation, *ἐκ βάθεος*. — *τοιήνδε*, *such* as follows. — 2. *ἐξ αὐτῶν*, *after these*. Cf. c. 185. l. 29, and reference given there. — 3. *ἐούσης*. Reiske conjectured *ἐόντων*, but the correction is not called for. — 4. *ἐπί*. See c. 5. l. 16. — 7. *τοῦτο προεῖδε*, *provided for this*, namely, the obstacle or difficulty in crossing. — 11. *ἐς . . . χωρίον*, *into the place which she had dug out*. *χωρίον* is dim. of *χώρας*. — *ἐν τῷ* (sc. *χρόνῳ*), as also with the correlative *ἐν τούτῳ* . . . *τοῦτο*, *while this was filling up*. — 15. *κατὰ τὸν αὐτὸν λόγον* cannot mean, *in the same manner*, referring to the mode or style of construction; but lit. *according to the same proportion; proportioned to*; i. e. so as to give the same security to the city in these parts, that the wall does in the circumference. — 18. *δέονσα* (fr. *δέω*, *to bind*) . . . *μολύβδῳ*; the same art that is still practised, using iron clamps to bind the parts together, and melted lead to make fast the claw or hook inserted in the stone. — 20. *ξύλα τετραγώνα*. Probably not single planks or timbers, but oblong platforms framed together of sufficient length to reach from one pier to another. The ruins of this

bridge are still discernible. — 23. *λίμνη*, read in the predicate, and we have no need of the correction *λίμνη*, approved by Wess. Cf. the construction of *ἔλος* below, *l.* 26. — 24. *ἐκεκόσμητο*. See *n. c.* 183. *l.* 18. — 27. *ἐς . . . γεγονέναι*, *appeared to answer the design or intended purpose*; *lit. the want*; which want the work was intended to supply.

REMARKS.—We have in the ancient canons a complete list of kings from Nabonassar, the founder of the kingdom of Babylon, 747 years B. C., to the fall of the city, but no queen of the name of Nitocris appears in them. The place of this extraordinary woman is fixed, with somewhat of certainty, by the following considerations: 1. Herodotus makes her (*c.* 188) the mother of Labynetus, the Belshazzar of Scripture, who was on the throne when Cyrus besieged the city. 2. The works here ascribed to Nitocris, are by other authors set to the account of Nabopolassar II. Now this Nabopolassar II. is the Nebuchadnezzar of Sacred Scripture, to whom the profane canons reckon an uninterrupted reign of 43 years. But we learn from Daniel (*cap.* iv.) that, in the midst of his reign, this king was, for his impiety, afflicted by a peculiar and terrible madness whereby he was degraded both from his throne and from his manhood, for a period of seven years; and it is the opinion of many learned, that this Nitocris was his wife and queen-regent during the interval of his affliction. But one opinion stands opposed to this; and that it may appear the more clearly, I put down here an exhibit of the several reigns which cover the period in question, according to the most generally agreed and probable dates.

	B. C.
Nebuchadnezzar	604 reigned 43 years.
Evilmerodach (son of Nebu.) . . .	561 “ 2 “
Neriglissar (son-in-law of Nebu.) . .	559 “ 4 “
Labynetus (Belshazzar)	555 “ 17 “
Fall of Babylon	538

Now according to the opinion above quoted, Labynetus must have been the son of Nebuchadnezzar; and so he is called in Dan. v. 18. But this could not be conclusive, as the terms *son* and *father* are frequently used, and especially in the East, in the generic sense of *descendant* and *ancestor*. On the other hand, a prophecy of Nebuchadnezzar, in Jer. xxvii. 7, says, “All nations shall serve him, and his son, *and his son's son, until the very time of his land come*,” i. e. the time of destruction appointed of the Lord. To this prophecy corresponds the historic record (2 Chron. xxxvi. 20)—“Them that escaped from the sword carried he [Nebuchadnezzar] away to Babylon, where they were servants to him *and his sons*, until the reign of the kingdom of Persia.” According to this, Belshazzar must have been son of Evilmerodach; and as he

came to the throne quite young and was withal a weak prince, the supposition is that his mother Nitocris (wife of Evilmerodach) practically exercised a regency, and that, on seeing the approach of the Persians, she displayed such energy either in completing or in repairing the works of her father-in-law, as to have caused the chief glory of them, in the popular and imperfect accounts which came to Herodotus, to be attributed to her hand. This opinion I think the more probable, and the date of her imputed reign should therefore coincide with that of Labynetus.

The impracticability of finding such a personage as Semiramis at the distance of *five generations* from Nitocris, has caused the *number* of Hdt. (c. 184) to be suspected. Some have conjectured 15, others 50, instead of 5. The latter emendation only could serve the emergency of the case. Taking that, let us see where it will bring us out. The *generation* of Hdt. must be taken, when not otherwise defined, at one third of a century (see c. 7. *Rem.*); whereby we have for 50 generations, *about* 1666 years. Reckoning back then from the first of Labynetus, we have $555 + 1666 = 2221$, which falls, according to our reckoning, precisely in the reign of Ninus (see c. 95. *Rem.*). Such agreement gives strong presumption that the conjecture is well founded.

187.—2. λεωφόρων fr. λαός and φορέω, *frequented by the people*. — πυλέων. The double, or “two-leaved” gates, determines the use of the plural, though speaking of a single passage or *porta*. — 7. χρήματα is *any thing useful*; that subserves a want; and the corresponding word in the Chaldee must have had a similar ambiguity to justify the inscription; *whatever he wishes* (and which he will find) *useful*; *adapted to supply his want*, which she presumed to be good counsel. — 9. ἀκίνητος, *undisturbed*. — 11. χρημάτων . . . ἐπικαλεσμένων; absolute construction;—*wealth lying* there (i. e. within his reach, or in his power) *and the wealth itself challenging*. — 15. ἀνολέας. “The same thing is related by Josephus, Antiq. vii. 15. xiii. 8, to have happened to Herod, on opening the tomb of David, in which Solomon was said to have laid up great treasures; and Ælian mentions that the same success attended Xerxes on opening the sepulchre of Belus. Bæhr.” T.

188.—3. Λαβυρήτου. The Belshazzar of Sac. Scrip. See c. 186. *Rem.* The name seems to have been common, as a title (as Pharaoh, in Egypt, and Darius, to the Persians), with the Babylonians. Cf. c. 74, where the king designated by the same title must have been Nebuchadnezzar. — Ἀσσυρίων ἀρχήν. Cf. c. 178. — 4. βασιλεὺς ὁ μέγας; the title by which the Greeks commonly distinguish the king of Persia.

Though we are apt to charge the Orientals with a fondness for lofty titles, perhaps they can lay but little claim to distinction in that respect. — 5. *ἐξ οἴκου*, from home. — *ἔδωρ . . . Χοάσπῳ*. The Choaspes is celebrated for the purity and sweetness of its water. The Eulæus has been supposed, from a passage in Strabo, to be another name for the same river, but the best geographers now decide that they were two separate rivers.

189.—2. *Γόνδῃ*. The Gyndes is on the east of the Tigris. The geography of Hdt. is correct, and they are at fault who would find the river now in question in the direct route from Sardis to Babylon; for Cyrus marched (c. 153), after the fall of Sardis, to Ecbatana, and spent much time in upper Asia, before proceeding to Babylon. — 4. *ὁ δὲ* refers to the Tigris. — 7. *νησιπέρατον*, Ion. for *νασιπέρατον*, requiring boats for crossing; not fordable. — *οἱ*; dat. possessive. — 8. *ὑπὸ ὕβριος*, by reason of his impatient spirit. — 9. *ὁ δὲ* refers to the river, and *μὴν* to the steed. — *οἰχώκεε*; Pluperf. Ind. Act. as if from *οἰχώω*, instead of which we have in the Pres. only *οἰχομαι*. — 10. *κάρτα . . . ἐχαλέπαινε*, was exceedingly grieved, or angered, does not necessarily imply that impotent and silly rage so common to eastern tyrants, but which we are so unwilling to attribute to Cyrus. — 11. *οἱ* is pleonastic; for the sentence following is the direct object of the verb. — 12. *τοῦ λοιποῦ*, sc. *χρόνου*, thereafter. — 14. *μετεῖς* fr. *μεθίημι*, intermitting, or suspending. — 15. *διελών*. The construction is completed from the previous sentence, taking the same object as *διαίρει*. — *κατέτεινε . . . διώρυχας*, having pointed out (the positions—in the engineer's phrase, "having located"), he stretched (or drew) straight trenches. Such is the common, we may say, authorized, interpretation of this passage. I would rather take *σχοινοτενέας* in its primary sense of *measured with a line*, to indicate the means by which he located the trenches. It is hardly probable that they could have been quite straight for any considerable distance. — 16. *ὀγδώκοντα . . . χεῖλος*; the same number on each side, making on both, 360. — 17. *πάντα τρόπον*, in every direction. — 19. *ἤνετο*, read as pass.; the work was completed. — *ὕμῳ μέντοι*, a much stronger antithetic to *μὲν* than *δέ*; nevertheless, *τὴν . . . ἐργαζόμενοι*, they wore away the entire summer laboring there in that way.

REMARK.—In a similar manner Cræsus succeeded in crossing the Halys (c. 75), under the direction of Thales as chief engineer.

190.—1. *ποταμὸν ἐρίσατο*, avenged himself on the river. — *ἐς . . . διαλαβών*, having divided it into, etc. — 5. *συνέβαλον*, joined battle. — 6. *ἐσσωθέντες*, Ion. for *ἥσσω* (the verb made from *ἥσσω*, comparative of

κακός), lit. *being worsted*. — 7. ἐξεπιστάμενοι. The prep. strengthens the meaning of the participle. They had taken pains to inform themselves completely of the character and movements of Cyrus. — 9. προεσδξαντο (fr. πρό + ἐς + ἄγω) σιτία, *they had made provision*; lit. *had previously brought in* (to the city) *corn*. — ἐτέων is prospective; enough *for many years*; not, the produce of many years. For the construction, see C. § 395. — 11. ἀπορήσει ἐνέλχεται, *was involved in great difficulties*. — ἔτε. This adv., as also οἷα (see last chapter, l. 18), is joined to a part. to bring out emphatically the actually existing ground or reason of what is asserted. K. § 312. Rem. 13. — χρόνον . . . συχνοῦ. Cyrus is said, by Xenophon, to have been about two years before the city.

REMARK.—Such a city had little to fear from a *siege*, so long as it could sustain itself against assault; for besides the ample provision brought in (sufficient according to Xen. (Cyrop. vii.) for 20 years), it had in itself large resources of production. See Rem. c. 180.

191.—1. ὑπεθήκατο; see c. 156. l. 1. — 2. τὸ . . . ἦν, *what ought to be done by him*; or, *what was best to be done*. K. § 284. (12.) — 3. ἐξ ἐμβολῆς, *from the entrance*; from that point, ranging along up the river. — 4. ὕπισθε; that is, on the lower side. See n. c. 182. l. 9. — 6. διαβατόν, *fordable*. — 7. ἐσιέναι depends on προεἶπε. — ταύτη, *in that way*; i. e. by wading. — 9. τῷ . . . στρατοῦ, *the useless* (part) *of the army*; either the ineffective soldiers, or such as did not bear arms —sutlers, artisans, and various attendants. — 10. τάπερ, *what things*; *such as*, referring to ἕτερα τοιαῦτα for its antecedent. — 14. ὑπονοστήσαντος τοῦ ποταμοῦ, *the river having fallen, or subsided*. — 17. ἀνδρὶ . . . κη, *so as* (to be) *to a man just about to the middle of the thigh*. — κατὰ τοῦτο, *according to this*, namely, plan, or arrangement. — 20. οἱ δ' . . . κάκιστα. The Mss. and most of the editions have οὐδ' ἄν, or οὐκ' ἄν, or οὐ μάν. The reading has been much disputed, and in all these forms seems impracticable. Schw. conjectured, without adopting, οἱ δὲ οὐκ ἄν. But the real difficulty is, to reconcile the *negative* with the *active* διέφθειραν. Some render the verb as passive or intransitive, as, *neque ita misere periissent* (Schw.); others hold to the active form, but fail of any sense, as Gron. *neque, contemnentes Persarum ingressum, pessimo exitio affecissent*. Others separate the negative from this verb by making it a distinct clause, as, *if the Babylonians had known*, etc., *which they did not*. By reading *of* instead of *οὐ*, we have a consistent sense;—*if the Babylonians had known*, etc., then, *permitting the Persians to enter the city* (i. e. to come within the city, but only in the bed of the river), *they might have destroyed them totally, in the manner next*

suggested. — 23. αἰμασίς; so this *rampart* along the river is called, c. 180. l. 8, not τείχος. — 24. ἐληλαμένas fr. ἐλαύνω. — ἐξ ἀπροσδοκήτου, *unexpectedly*. — 27. τῶν . . . ἐαλωκότων (fr. ἀλίσκομαι); absolute construction. — 28. ἐαλωκότας agrees with the subject of the verb; *did not learn that* themselves were to be *captured*. K. § 310. 3. “According to Aristotle, Polit. iii. 2, quoted by Bæhr, even on the third day after, it was not known in some parts of the city that it was taken; and considering the size of the city, this does not appear impossible.” T.; who also cites Jer. li. 31, “One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his kingdom is taken at one end.” — 29. τυχεῖν . . . δρῆν (see Tab. I. E.); the infinitive depends on λέγεται, above. Cf. Dan. v. 1, 30, 31, “Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. * * In that night was Belshazzar the king of the Chaldeans slain. And * * the Median took the kingdom.” — 30. ἐς . . . ἐπίθοντο, *until they learned what had actually taken place*. καὶ τὸ κάρτα is commonly interpreted, *the truth*, or emphatically, *the very truth*. I would explain it by ellipsis of *γεγόμενον*. — 31. τότε πρῶτον. Babylon suffered a second siege and capture under Darius, nearly a century and a half subsequent.

REMARKS.—Another scene of the great drama of the East is closed. Whatever allowance we may make for the exaggerations of national vanity or excited imagination, Babylon was yet, for its time, a magnificent city, though, compared with the perfections of modern art, excelling rather in the stupendousness than in the elegance of its works.

The history of Babylon goes back to the days of the patriarchs—almost to the days of the flood, though the history of the *kingdom* which now ends, dates back but a little over two centuries. We have seen (c. 95. *Rem.*) that the ancient kingdom fell under the power of Nineveh, and continued a part of the Assyrian empire from Ninus to Sardanapalus; probably from something over 2200 to 821 years before Christ. Against that voluptuous and tyrannical prince, Belesis, satrap of Babylonia, conspired with Arbaces, satrap of Media. Sardanapalus fell; Arbaces ascended the throne of the empire; and whether Babylonia continued politically independent or sank back to the condition of a satrapy, it is not till three quarters of a century later that she assumes the dignity of an independent state in history. The era of Nabonassar, which is the historical era of Babylon, dates 747 B. C. Under Nabopolassar I. the thirteenth in the succession, his son, Nebuchadnezzar, led his forces to the western borders of Asia, shut up the Egyptians in their own country, subdued Judea and Phœnicia and all Syria, and carried captive the Jews and the sacred vessels and placed them in the

temple of Belus. The seventy years' captivity commences, according to Prideaux, two years before Nebuchadnezzar succeeds to the throne of his father, and the decree of Cyrus for the restoration goes forth two years after the conquest of Babylon.

Herodotus leaves Astyages out of view after the ascension of Cyrus; but according to the Sacred writers, Astyages (called in S. S. Darius, see c. 188. l. 3) must have been continued nominally at the head of the empire till his death, which occurred two years after the taking of the city, and thus the decree of the restoration, which dates from the first of Cyrus, is from the first of his sole reign. See Dan. v. 31. *et seqq.* 2 Chron. xxxvi. 22.

In the fall of Babylon was consummated also a grand moral epoch. It was fulfilled a succession of prophecies with a great variety of detail corresponding precisely with the subsequent record of events. (See Isa. xiii. xiv. 4. *et seqq.* xlv. 28–xlvi. Jer. li. 41. *et seqq.* Dan. *passim*; *et all.*) No passage of history of any times can be selected more replete with instruction than this—none in which the great lesson of history is more obvious; for nowhere do we find more clearly set forth the true idea of history, namely—GOD IN HIS PROVIDENCE RECONCILING THE WORLD UNTO HIMSELF—“The Most High RULETH among men.” Babylon was the chosen instrument to chastise the rebellious chosen people; but because she executed the divine commission haughtily, oppressively, impiously, therefore the divine vengeance smote her. (See Isa. xlvii. 6.) And it was precisely at that hour when Belshazzar, to carry to its height his insult against Jehovah, had ordered the sacred vessels from Jerusalem to be brought down to his banquet, and was pouring wine to “his thousand lords” from the consecrated gold, that the hand-writing appeared on the wall against him; and it was precisely as Daniel was reading the interpretation, and “the king’s countenance was changed, and the joints of his loins were loosed, and his knees smote one against the other,” that the armies of Cyrus were pouring in through the channel of the river, and “in that night was Belshazzar the king of the Chaldeans slain.”

192.—2. βασιλεῖ τῷ μεγάλῳ. Cf. c. 188. l. 4. — 4. πᾶρεξ τοῦ φόρου, besides the regular tax, or tribute. — 8. τῇ δυνάμει. The dat. expresses the idea of the relation to, or comparison with. K. § 285. 3. (c.) — 11. τῷ, sc. νιῷ. C. § 385. — 12. ἀργυρίον . . . μεστή, an artaba full of silver came forth each day. — 13. χωρεῖ . . . Ἀττικῶσι, is equal to (χωρεῖ, construed with dat., lit. goes for) three Attic chœnices more than an Attic medimnus. Larch. is made to say, in the English translation, that the artaba is equal to 1296 bushels! Cooley corrects the

gross error, and reduces it to about $1\frac{1}{2}$ bushels. The medimnus = 48 choenices; and the choenix is given variously by the ancient authors (probably it varied in different states, and different times), at from about $1\frac{1}{2}$ to nearly 4 English pints. (See Smith's Diet. Antiqq.) Cooley estimates the probable amount in money at about £1,710,000 a year; something over \$8,000,000. — 17. *ἐρσένων*. See Tab. I. E. — 18. *ἵππους* is common gender. — *κυνῶν δὲ Ἰνδικῶν*. The Indian dogs were very celebrated. The ancients believed them to be a mongrel race bred of the bitch and a tiger; a notion justly rejected. — 20. *τῶν . . . ἀτελέες*, *untaxed of other things*; exempt from any other tribute.

193.—5. *χερσί* (Tab. I. E.) . . . *ἀρδόμενος*. So, at the present day, they irrigate the fields from the river, either carrying up the water by hand, or raising it by means of some rude mechanical contrivance, worked generally by oxen. Layard (Nineveh and its Remains, cap. x.) describes the common process of drawing a sort of sack-bucket up an inclined plane from the river to the height of the bank, at the top of which it is emptied into a channel which conducts the water to the field. — 8. *πρὸς ἥλιον . . . χειμερινόν*; that is, towards that part where the sun rises in winter. The canals went out of the Euphrates in a south-easterly direction into the Tigris. — 12. *Δήμητρος καρπὸν* indicates the various kinds of corn, of which Demeter or Ceres was the patron goddess. *Δῆ* is an old word for *earth* = *γῆ*; hence *Δήμητρος καρπὸν*, *fruits of earth-mother*, in distinction from tree fruits. With *καρπὸν*, cf. Lat. *carpo*; Eng. *crop*, which, in certain localities in this country, the vulgar pronounce *crap*. — 15. *ἐπί*; cf. *ἐς*, c. 32. l. 8. — 16. *ἐπεὶ . . . ἐνείκη*, *when it produced best in comparison with itself*; i. e. in comparison with what it ordinarily did. C. § 464. — 18. *τὸ πλάτος . . . δακτύλων*. Cf. c. 178. l. 8. — 19. *ἐκ . . . γίνεται*, *how great a tree grows from the millet and sesame*. — 21. *εὖ εἰδὼς . . . Βαβυλωνίην*. Nothing could show plainer that our author writes from personal observation. — 23. *ἐλαίῳ*. This word meant primarily, *olive-oil*, from *ἐλαία*, the name of the olive-tree; and secondarily, it served as the generic term for *oil*; and Hdt. is compelled here to use it in both these senses at once:—*they have not olive-oil, but they make it* (i. e. a kind of oil—the object of the verb must be supplied from *ἐλαίῳ*) *for themselves from the sesame*. The oil is expressed from the seeds of the plant. — 24. *πεφυκότες*, *growing native*, in distinction from planted. — 25. *οἱ πλεῖνες*. See n. c. 1. l. 18. — 26. *τοὺς . . . ἄλλα*, *which they treat after the manner of figs* (i. e. as they do figs) *both in other respects*, etc. — 27. *τούς*, read as relative with *τούτων* joined to *φονίικων* for antecedent; *of those palm-trees which*, etc. The palm is a diœcious tree; that is, it

has two kinds of flowers on separate trees, of which only one kind produces fruit. — 28. *καρπὸν* is not the blossom carried from the male tree to the female, for the purpose of securing the fertilization of the pistillate flower by the pollen from the staminate one; nature provides for that, making the winds and bees and flies the carriers; but there is a kind of *fruit* on the male tree, worthless except to propagate the fly here spoken of; and as the ancients believed the puncturing of the real fruit by this insect to be requisite to its perfection and timely ripening, the greatest care was had by the cultivator to perform precisely the operation here described. — 32. *κατὰπερ*. The comparison is still held between the date and the fig-trees; *οἱ ἔρσενες*, the males—that is, of the palm-tree—*produce flies*, etc., just as *the olynthi*, *οἱ ἔλυνθοι*, which was the name for *the male fruit of the fig-tree*.

194.—2. *μετά*, next to. See n. c. 156. l. 4. — 3. *κατὰ τὸν ποταμόν*, down the river. — 6. *ιτέης*; gen. of material origin;—*they make frames of willow*. — 7. *διφθέρας στεγαστρίδας*; acc. of object and effect in apposition; they stretch around them *the skins as a covering*. — *ἐδάφεος* is the bottom or outer planking of a vessel. — 8. *οὔτε . . . συνάγοντες*, neither distinguishing a stern nor contracting (drawing together to make a sharp edge to cut the water) a prow. — 12. *ιθύνεται*, it is guided, or, managed; lit. kept straight. — 19. *διαθέωνται τὸν φόρτον*; cf. c. 1. l. 10. — 20. *ἀπ' ὧν ἐκήρυξαν*, they cried off; sold at auction. So the boatmen on our western rivers are accustomed to do when they run down coal or other produce in flat boats. — 22. *ἀνὰ*, the exact opposite of *κατὰ*. Cf. above, l. 3. and 10.

REMARK.—The art of ship-building has been as stationary in the East as social life. Their best river-craft at the present day is a rude raft, which serves without buoys to convey light freights; but for heavier cargoes they are supported by *inflated skins* placed underneath. Such craft, of course, can only float with the current. See Layard, Nin. and its Rem. cap. xiii.

195.—2. *ἐπενδύει*. The change from the plural to the singular enlivens the style, by individualizing the subject. — 4. *ἐπιχωρία*, peculiar to that country. — *Βοιωτίῃσι ἑμβάσαι* was a kind of *slipper* worn by women and protecting but little more than the sole of the foot. — *κομῶντες δὲ τὰς κεφαλὰς*, wearing their hair long. “It is not very material whether the Babylonians wore long or short hair; but it is singular that Strabo (xvi.) should formally contradict Herodotus on that point, though in every other particular he copies him.” L. — 10. *ἔρτισι* . . . *σῶμα*, personal decoration.

196.—1. *κατεστῆται*, Ion. for *καθέστανται*. — 2. *ἴδε* is predicate, and *ἐστὶ* is to be supplied as copula. — 5. *γάμων ὥραϊαι*; cf. c. 107. l. 8, *ἀνδρὸς ὥραϊν*, and note there. — 7. *ἀνιστὰς . . . πωλέεσκε*, the crier putting them up one by one proceeded to sell; or, continued selling; i. e. till the work was finished. Cf. remarks on this verb form, Tab. VIII. 2. 1. n. It plainly cannot be called *iterative* here. — 10. *ἄλλην ἀνεκήρυσσε*, he cried up another. — *μετὰ*; cf. c. 194. l. 2. — *ἔσκε*. See Tab. VIII. 3. (2). — 11. *ἐπὶ συνουχίσει*; cf. c. 110. l. 4. A quite heartless way of designating the relation of *husband and wife*—a mere *living together*; *cohabitation*—which shows how far the Grecian theory of social life was from the doctrine of the Gospel, that “*they twain shall be one*.” The language of a people is the real exponent of its ideas. — 13. *τοῦ δήμου*, of the common people, and who were not wealthy, opposed to *εὐδαίμονες*, above. — 15. *χρηστοῦ* is predicative and appositive to *εἶδος*. This use of the adj., determined mainly by its position, gives great conciseness and elegance. It is in fact the condensation of two clauses into one; *they did not demand beauty*; (they did demand) *utility*; which may be rendered—*they did not demand beauty as the useful thing*, or, *essential quality*. We may say there is ellipsis of the verb in the second clause, or by a species of *zeugma* it is made to serve a double purpose. The position of the word, whether adj. or substantive, shows this limiting predicative use. Cf. *χρήματα*, c. 187. l. 7. — 20. *ἐς ὃ . . . προσεκέετο*. The order was not, to go from the most beautiful down in gradation to the ugliest; but when those who would command a price were disposed of, to commence at the most ungainly, and come up till they reached again the grade of indifference—*till* (the candidate) *was given to wife to the one pledging* (or contracting for her) *for the least money*. *προσεκέετο* is impersonal. — 22. *ἐξεδίδωσαν* must signify the *giving in marriage*, without reference to the dowry, as cf. the relation of the next word, *ἐκδοῦναι τὴν ἑωυτοῦ θυγατέρα*. — 24. *ἀπαγαγέσθαι . . . πριάμενον* depends on *ἐξήν*. — 26. *εἰ . . . συμφέροιστο*, if they could not agree; so that the confirmation of the bargain was in the will of the parties concerned, which relieves the custom of the barbarous character it would otherwise wear. — 32. *ἅλόντες*; aor. 2. fr. *ἁλίσκομαι*. — 33. *βίον*; object of *σπανίζων*.

197.—2. *τοὺς κάμνοντας*, those laboring under disease; *being sick*. — 4. *νοῦσου*. See Tab. II. 1. — *εἰ . . . ἔπαθε*, if any one had himself also suffered such, etc.

REMARK.—Such is the beginning of the very noble science of medicine, and such its ground-work throughout; it is purely empirical. The art of retailing stereotyped recipes is something less noble.

198.—1. *Ταφαί*, *mode of disposing of the dead*; which here is *em-balming*. Cf. c. 140, where the Persians are said to embalm in wax, though it appears from Corn. Nepos (in Agesil.) that they also were accustomed to use honey. — 4. *ὀρθρον . . . λούσονται*. The same scrupulous regard to cleanliness was enjoined in the Mosaic law. Lev. xv. 18.

199.—1. *αἰσχιστός*; superlative of *αἰσχρός*. Herodotus shows everywhere a good moral sense—a noble elevation and purity of feeling. — 4. *ἀξιέμεναι*, *deigning*; so the Lat. *dignor*. — 6. *θεραπήτη . . . πολλή*, *a large retinue of attendants*. — 7. *τεμένει*; cf. c. 183. l. 12. — 8. *κατέ-αται*, Ion. for *κάθηνται*; *sit down*. — *στέφανον* and *θώμιγγος* are construed together. Cf. the apocryphal book of Baruch (vi. 42, 43), written at Babylon, at just about this time: “The women also, with cords about them, sitting in the ways [meaning, doubtless, the alleys of the sacred precinct], burn bran for perfume; but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.” Such is the power of an Institution to mould the moral sense! — 9. *αἱ μὲν . . . ἀπέρχονται*, *some are coming and some going away*, continually. — 10. *πάντα τρόπον*; cf. c. 189. l. 17. — 15. *ἐπικαλέω . . . Μύλιττα*, *I challenge thee in the name of the goddess Mylitta*. — 16. *Μύλιττα . . . Ἀσσύριοι*; cf. c. 131. l. 12. — 17. *τὸ δὲ . . . δσονῶν*, *but the piece of silver* (the money, namely, that is *cast into the lap* of the maiden), *whatever it is*; i. e. *however little in amount*. — 21. *τῶπό*. See Tab. I. Ω. — 22. *μέγα τί*, sc. *ἀργύριον*; *however great a price*. — 23. *ἐπαμμέ-ναι*; perf. pass. of *ἐφάπτω*; *possessed of beauty* etc. — 26. *μετεξέτε-ραι*; an Ion. word, used only in plur. where the dialects use *ἄλλοι ἔτιοι*, or *ἕτεροι τίνες*.

200.—1. *κατεστέασι*. See Tab. VIII. 2. 6. — 2. *εἰς . . . μούνον*. Other authors equally testify to the ichthyophagous character of certain tribes near Babylon, and Cooley (in Larch.) says, “The name of Mekran, a province on the north-eastern side of the Persian gulf, is said to signify Ichthyophagi, or fish-eaters.” — 4. *ἐσβάλλουσι . . . σινδόνης*. A similar mode of preserving their fish and venison, except that they dry them by the *fire*, prevails among some of our western Indian tribes; and the *pemmican*, prepared by civilized nations for long voyages, is mainly beef cured in the same manner and put up compactly in tin cans hermetically sealed. In this state it will keep many years perfectly sweet.

201.—2. *ἐπεθύμησε . . . ποιήσασθαι*. The passion to conquer, once roused, is never satisfied. — 6. *Σκυθικόν*. The opinion is well sus-

tained that the Massagetæ were Scythian—a name widely spread through central Asia and through Europe. Cf. c. 103. Rem. Turner says: "This nation appears to have belonged to the nomad tribes which wandered beyond the bounds of the Persian empire, i. e. beyond the Jaxartes; and which, sometimes Sacæ, sometimes Scythians, sometimes Tartars, are not even at the present day known by any one common appellation. The Massagetæ, as well as the Issedones, both of them belonging to the Mongolian race, as it is now called, were undoubtedly Scythians."

202.—1. Ἀρδέης. See Rem. at bottom of the chapter. — λέγεται . . . Ἰστρον. If the geography of Herodotus is at fault, he is so candid as to confess his uncertainty. It was not yet the day of geographical encyclopedias, and he had not traveled so far as that remote region; he gives therefore what he has from information, λέγεται; and he found opinions differing—*ab aliis major, ab aliis minor*, etc. — 6. ὠραίους; mark the position as predicative to καρπός, and cf. n. on χρηστοῦ, c. 196. l. 15. — 7. καρπὸς . . . τοὺς, *fruits of a certain kind, which, etc., τοὺς*, object of ἐπιβάλλειν. — 9. κύκλῳ περιζομένους, *sitting down around (it) in a circle*. — 12. πλεῖνος . . . μεθύσκεσθαι, *the more of the fruit there was thrown on, the more they were intoxicated*. — 15. δὲ . . . Ματινῶν. This is manifestly erroneous, if, as he must, he means the river on the east of the Caspian sea; and we understand by the *mountains of the Matieni*, those south-west of this sea. He probably confounds the fact he would state here, with that pertaining to the Araxes west of the Caspian. — 16. τὸν . . . Κῦρον; cf. c. 190. — 18. ἐξερεύγεται; the Araxes is the subject. — 21. ἐσθῆτι, and δέρμασι; two objects appositive; *to use skins, etc. for clothing*. — νομίζοντας, *having the custom*. — 22. διὰ καθαροῦ, sc. χώρου, *through open or campaign country*. The open plains or steppes abound in Central Asia. — 23. τὴν Κασπίνην. The only considerable rivers on the east of the Caspian now flow into the Aral; but either this was not known to Herodotus and the geographers of his time to be a distinct sea, or the river in question must have changed its course. — 24. τὴν; supply the antecedent. — 27. τυγχάνει εὐδαιμονία. C. § 633. K. § 310. 4. (l.)

REMARKS.—Commentators generally agree that Hdt. is in error in making the Araxes the boundary of the Massagetæ; but are quite unable to agree as to the river he intended. Some would have it the Volga; others the Jaxartes; the claims of the Oxus are generally rejected. The objections are: 1. Herodotus' account of the *source*; 2. the *mouth* of the river, which he says emptied into the Caspian; 3. the disagreement of the name. (1.) For the first of these objections,

see note above, l. 15. But the same objection would lie against the other rivers named. (2.) For the second, that, if conclusive, would equally throw out the Jaxartes; but supposing the Oxus to be the river, Hdt. is yet right according to the geography of his time, and the commentators all wrong. The ancient writers all agree that the Oxus flowed into the Caspian; but they are pronounced to be "ignorant of the existence of the sea of Aral." (Anthon's *Ant. and Med. Geo.* p. 606.) This may be so, and is then sufficient to remove the objection. But instead, we find it stated on the very best authority, that "according to a tradition preserved in the countries on the east of the Caspian, about 500 years ago the Amoo-Daria or Oxus flowed into this sea by two mouths, * * but a violent earthquake changed the course of this river, and forced it to run north into the Aral." (Bell's *Geog.* vol. iv. p. 16.) (3.) But lastly, for the name, we have that of Oxus prevailing widely, as the designation of a people, over all that region,—according to Pococke (*Ind. in Gr.* p. 198) derived from *ooksha*, an *ox*, and equivalent therefore to the Greek *Nomades*. Hence the *Hooksos* or *Hucos*, the *shepherd kings* who invaded Egypt; and the *Euxine*, he would make the *Ooksh-ine*, i. e. the sea of the lords of the Oxus." If then *ar*, in their language, meant a river, which I venture to suggest as probable, the *Ar-axes* would be the river of the *Oookshas* or *Oxus*. This conjecture, which may be confirmed by one acquainted with the Persian or Sanscrit, is at least somewhat strengthened by the Heb. יֵאֵר, *ior*, a stream; יֵאֵרָה, *iarah*, to water; יַרְדֵּן, *iar-den* (*Jordan*), which would be a compound analogous to *ar-axes*. Add to this, the fact that the Oxus through all those early times was the acknowledged boundary between the great Eastern empire and the wandering tribes on the north-east.

203.—1. μήκος . . . εἶδος. The length of the Caspian sea from north to south is reported to be about 650 geographical miles, and its average width a little over one-third as much. — 3. αὐτὴ ἐωντής. The construction is on the same principle as that of the same gen. with a superlative simply. See C. § 464. — 5. οὐρέων depends on the superlatives. — 7. τὰ πολλὰ πάντα; adverbial acc. *almost entirely*. — 8. δένδρεα . . . παρεχόμενα, *trees affording leaves of such a quality, or nature*. — 10. ζῶα . . . ἐγγράφειν, to delineate *pictures of living animals*. — 12. κατὰ περ . . . ἀρχήν, *as if inwoven at first*. — 13. εἶναι; the infinitive construction here depends on λέγεται.

204.—3. πλῆθος . . . ἀποψιν, *in extent boundless to the sight*. Cf. c. 202. l. 22, καθαροῦ. — 8. τὸ δοκέειν; as substantive, in apposition with

γένεσις; *his birth*, namely, *its appearing to be*, etc. — 9. δεύτερα . . γενομένη. The *prestige* of a name is one of the most powerful incitants of ambition.

205.—3. ἐμῶν, *attempted to woo; made suit*. Cf. c. 165. l. 2, ὠνεομένοι. — ἥν; the possessive adj. pro., *his, his own*. — 4. μιν refers to Cyrus. — μνόμενον; part. of μνόμεναι. — 6. προεχώρει; impersonal construction with dat. of the agent; *it did not succeed to him (oi)*; i. e. the scheme did not—a form of expression not only more delicate than to say *he did not succeed*; it covers better the *idea* of a chief mover operating a scheme through subordinate agencies. — 7. ἐκ τοῦ ἐμφανέως, *openly*. — 9. καὶ . . . οἰκοδομώμενος, *and constructing towers on boats, those carrying (them) across the river*; or, the boats (that were) conveying (them), etc.

206.—2. παῦσαι . . . σπεύδεις, *cease hastening* (or, *being intent upon*) those things *which* now you are intent upon. — 3. ἐς καιρόν, *advantageous*; lit. *according to fitness*, or, *proportion*; corresponding namely to your designs, so as to prove successful. — 5. ἀνέχευ, *restrain yourself; be content, seeing us*, etc. — 6. οὐκὼν ἐθέλησεις, *should you not however wish*. — 7. ἀλλὰ πάντα; supply ἐθέλησεις; *but should wish all things*. — 8. δέ; continuative; *and if*, etc. — 9. μύχθον . . . ἔφες, *leave off the labor*, etc. — 11. τὴν ἡμετέραν, sc. χάριν. — 15. συμβουλευόμενος . . . ποιέη, *counseling which he should do*. — 16. τῶν . . . συνεξέπιπτον, *the opinions of these fell out together to the same thing*; i. e. without previous consultation or concert, it happened that their independent opinions agreed together unanimously.

REMARK.—This unanimous dissuasion of the project of Cyrus by his nobles shows, I think, that the nation was wearied of incessant wars. With the fall of Babylon, his sovereignty of the East was rendered complete. His empire overpassed the boundaries of the ancient monarchies. From the islands of the Ægean to the Indus, and from the snowy ranges of the Caucasus to the Indian ocean and the river of Egypt, his power was established. Here he ought to have rested. Thus far the enthusiasm of the nation had borne him on; but for further and unprovoked aggression into regions unconnected with the glory of traditional renown, they had no heart. For the king, under such circumstances, to seek still to penetrate those remoter parts in search of barbarous wandering tribes, was sheer madness.

207.—5. τὰ . . . γεγόνεε, *my afflictions*, (though) *being ungrateful, have been a lesson to me* (μαθήματα, *teachings*, plur. which is fully expressed by our singular *lesson*). — εἰ . . . ἄρχειν. Cræsus seems to have

INDEX OF PROPER NAMES.

A.

Achæmenidæ, the most noble family of the Persians, 125.
Adriatic sea, 163.
Æa, a city of Colchis, 2.
Æolians, subdued by Cræsus, 6.
Agbatana, capital city of Media, 98.
Agron, king of Sardis, 7.
Alexander, son of Priam, (Paris,) 3.
Alitta, a name for Aphrodite with the Arabians, 131.
Alyattes, king of Lydia, 16-25.
Aphrodite, called by the Assyrians Mylitta, by the Arabians Alitta, by the Persians Mitra, 131; worship of at Babylon, 199.
Arabians, certain customs of, 198.
Araxes, river on the east of the Caspian sea, 202. Same as the Oxus, 202, *Rem.*
Arads, king of Lydia, 15.
Argos, 1.
Arion, the harper, marvellous story of, 23, 24.
Arizanti, a tribe of the Medes, 101.
Armenia, 180.
Armenians, their mode of navigating the river, 194.
Asia, Minor and Upper, 95.
Assyria, chronology of, 95, *Rem.*; history of, promised, 106, 184; kings of, who troubled Israel, 106, *Rem.*; its fertility of corn, but poverty of trees, 192, 193; had anciently many great cities, 178; subdued by the Medes,

102-106; subdued by Cyrus, 178, 188-191.

Astyages, 75, 107, *et seqq.*; called also Aspadas, 73.

Atlantic ocean, 202.

Atys, king of Lydia, 7.

B.

Babylon, description of, 178-183; taken by Cyrus, 191; extent of its power, 192; two celebrated queens of, Semiramis and Nitocris, 184, 185; chronology of, 186, *Rem.*

Babylonia, fertility of its soil, 193.

Babylonians, customs of, 195, 196; rites of Aphrodite, 199; care of the sick, 197; funerals, 198.

Belus, 7.

Biton and Cleobis, two distinguished Grecian youths, 31.

Budii, a tribe of the Medes, 101.

Busæ, a tribe of the Medes, 101.

C.

Cambyses, father of Cyrus, 107, 112, 207.

Candaules, king of Lydia, 7-12.

Chaldeans, the sacerdotal tribe of Babylon, 181, 183.

Choaspes, a river near Susa, celebrated for the purity of its water, 188.

Caspian Sea, 202, 203.

Cilicians, 28.

Cimmerians, 6, *Rem.*; 15, 16.
Cleobis, see *Biton*.
Colophon, taken by Gyges, 14.
Corinthian, treasury at Delphi, 14.
Cræsus, king of Lydia, 7; subdues all the nations west of the Halys, 28; his conversation with Solon, 30-33; his fall, 75; becomes the friend and counsellor of Cyrus, 155, 156, 207, 208.
Cyaxares, king of the Medes, improves their military discipline, 73, 74; besieges Nineveh, but is surprised and overwhelmed by the Scythians, 103, 104; subdues the Assyrians, 106.
Cyno, wife of Mithradates, herdsman of Astyages, preserves Cyrus, 110-113; much praised by Cyrus, 122.
Cyrrus, the island of Corsica, 167.
Cyrus, father of Cambyses, 111.
 CYRUS THE GREAT, parentage, 75, 107, 108; his miraculous preservation, 109-112; brought up by the wife of a herdsman, 113, 114; is recognized by his grandfather and sent to his parents, 116, 122; avenges himself on Astyages, 123-129; his treatment of Astyages after he had him in his power, 130, & *Rem.*; war with Cræsus and capture of Sardis, 73-75; siege and capture of Babylon, 188-191; expedition against the Massagetæ, 201 *et seqq.*; crosses the Araxes, 209; slain by Tomyris, 214; inglorious end of, 214, *Rem.*

D.

Dai, a tribe of the Persians, 125.
Darius, governor of Persia under Cyrus, 209; opens the tomb of Nitocris, 187.
Deïoces, son of Phraortes, 16, 73; his character, 96; becomes king of the Medes, 96-98; his policy, 99, 100; death, 102.
Delphi, 14.

Derusici, a tribe of the Persians, 125.
Dropici, a tribe of the Persians, 125.

E.

Ecbatana, 98, *Rem.*
Europa, abduction of, 2.

G.

Germanii, a tribe on the east of Persia, 125.
Gyges, assassinates Candaules and becomes king of Lydia, 3-14.
Gyndes, river on the east of the Tigris, 189; divided by Cyrus into 360 streams, 202.

H.

Halys, river of Asia Minor, boundary of the kingdom of Cræsus, 28.
Heraclidæ, a dynasty of Lydia, 7.
Hercules, takes to wife the slave of Jardanus, 7.
Helena, abduction of, 3.
Hyle, a city of Ænотria, 167.

I.

Iberia, discovered by the Phocæans, 163.
Inachus, father of Io, 1.
Indians, their remarkable race of dogs, 192.
Io, daughter of Inachus, rape of, 1; which was the first act of hostility between Asia and Europe, 2; the Phœnician account of, 5.
Is, a town and river in Babylonia, 179.
Issedones, a people north of the Araxes, 201.

J.

Jardanus, his female slave, wife of Hercules, and mother of the Heraclidæ, 7.

L.

- Labynetus*, king of Babylon, who mediated alliance between Cyaxares and Alyattes, 74.
Labynetus, another on whom Cyrus warred, 188.
Lycia, 182.
Lycians, 28.
Lydia, chronology of, 32, *Rem.*
Lydians, so called from Lydus, formerly called Mæonians, 7; rendered effeminate by the policy of Cyrus, taken by the counsel of Cræsus, 155, *Rem.*
Lydus, from whom the appellation to the Lydians, 7.

M.

- Madyes*, king of the Scyths, 103.
Magi, originally a tribe or family, 101; the priestly caste of Persia, 107, 120, 128, 132, 140.
Mandane, daughter of Astyages, and mother of Cyrus, 107.
Maraphii, a tribe of the Persians, 125.
Mardi, a tribe of the Persians, 125.
Maspii, a tribe of the Persians, 125.
Massageteæ, a people east of the Caspian sea, 201; their worship, customs, etc., 212-216.
Matiena, a range of mountains in Media, 189, 202.
Medea, daughter of the king of Colchis, abducted by the Argonauts, 2.
Mæones, the ancient appellation of the Lydians, 7.
Medes, revolt from the Assyrians, 95; Deioces becomes king, 96-100; tribes of, 101; subdue Asia under Phraortes, 102; war against the Lydians under Cyaxares, 103; lose the sovereignty of Asia to the Scyths, 104; take Nineveh and subdue the Assyrians, 106; fall under the power of the Persians, 130.
Media, description of the country, 110.

8*

- Median dynasty*, canon of, 130, *Rem.*
Mitra, a Persian goddess, the same as Aphrodite, 131.
Mitradates, the herdsman who preserved Cyrus, 110, 111.
Mylitta, Assyrian name of Aphrodite, 131; her worship among the Babylonians, 199.
Myrsilus, same as Candaules, son of Myrsus, 7.

N.

- Nineveh*; *Ninus*, the ancient capital of Assyria, 193; besieged and taken by Cyaxares, 103, 106; taken also by Nitocris, 185; so named in S. S. by prolepsis, 95, *Rem.*; its fall predicted, 106, *Rem.*
Nitocris, an eminent queen of Babylon, 185-187; her place in the canon discussed, 186, *Rem.*

O.

- Oenotria*, 167.
Oxus, same as the Araxes, 202, *Rem.*
Enoussæ, islands in the Ægean, 165.

P.

- Panthialæ*, a tribe of the Persians, 125.
Pasargadæ, a tribe of Persians, 125.
Paretaceni, a tribe of the Medes, 101.
Patara, 182.
Periander, tyrant of Corinth, 23.
Persians, different tribes of, 125; their deities and sacrifices, 131, 132; worship rivers, 138; voluptuous habits; deliberate when drunk, and decree when they have become sober, 133; various customs, 134-140; proper names all end with the same letter, 139; subdued by Phraortes the Mede, 102; they claim all Asia as their possession, 4.

Phœnicians, migrated from the Erythræan to the Mediterranean sea, 1; built a temple to Aphrodite, 105.
Phraortes, king of the Medes, 102.
Phocæans, voyages of, to Italy and Spain · founded Hyele, 163-167.
Priamus, king of Troy, 4.
Priene, taken by Ardys, 15.

S.

Sadyattes, king of Lydia, 16, 18.
Sardis, dynasties of, 7; captured by the Cimmerians, 15.
Sagartii, a tribe of the Persians, 125.
Sardonian Sea, 166.
Saspeires, 104.
Scythæ, 15, 103, *Rem.*, 106.
Semiramis, 184; whether there were two queens of that name, 186, *Rem.*
Smyrna, 14, 16.
Solon, legislator of Athens, 29; his celebrated discourse with Cræsus, 29-33; probability of the story discussed, 33, *Rem.*

Struchates, a tribe of the Medes, 101.
Syennesis, king of Cilicia, 74.
Syria, 105.

T.

Tabalus, governor of Sardis under Cyrus, 153, 154.
Tænarus, 23, 24.
Tartessus, probably the Tarshish of S. Scripture, 163.
Tellus, an Athenian youth, pronounced happy by Solon, 30.
Thales, foretold an eclipse of the sun, 74.
Tomyris, queen of the Massagetæ, her parley with Cyrus about crossing the Araxes, 205-207, recovers her son who had been taken by stratagem, 212; insults the body of Cyrus, 214.
Tursenia, discovered by the Phocæans, 163.
Turseni, naval warfare with the Phocæans, 166, 167.

INDEX TO THE NOTES.

I.—OF TOPICS, GRAMMATICAL, HISTORICAL, ETC.

A.

- Accusative case*, absolute, 14. 18;
before Inf. by attraction, 3. 6;
of time, 29. 4; signification, 24. 2.
- Acme*, etymol. of, 29. 1.
- Adjective*, instead of adv. 32. 46;
98. 1; predicate, position of,
196. 15; 202. 6.
- An, And*, 124. 14.
- Anacoluthon*, 114. 10.
- Antecedent*, of rel. pro., ellipsis of,
113. 2; 127. 9.
- Aorist*, and perfect together, 73. 19.
- Article*, position of, 137. 5; post-
positive, 5. 2; 95. 4; without a
substantive, 5. 14; 177. 1.
- Artaba*, 192. 13.
- Assyrian Chronology*, 95. *Rem.*;
kings who troubled Israel, 106.
Rem.
- Attic chœnix*, medimnus, etc. 192.
13.
- #### B.
- Barbacue*, with the Persians, 133. 5.
- Be*, etymological relations of, 126.
13.
- Beloe*, character of his translation
of Herodotus, 139. 3.
- Bœotian shoes*, 195. 4.
- Budha*, 131. *Rem.*
- #### C.
- Cadmæan victory*, 166. 9.
- Call*, etymol., 163. 8.

- Cap, caput*, etymol., 130. 3.
- Case-endings*, significant, 24. 2.
29. 3.
- Cerementation*, among the Persians
and other nations, 140. 6.
- Chronology*, of Assyria, 95. *Rem.*;
of Babylon, 186. *Rem.*; of Ly-
dia, 16, 32. *Rem.*; of Media, 130.
Rem.; of Persia from Cyrus to
Darius, 32. *Rem.*
- Collective nouns*, number of, 97. 1.
- Compass*, points of named, 6. 3.
- Comparative*, absolute, 114. 16;
double, 32. 25.
- Comparison*, peculiar form of, 126.
22.
- Consonants*, originally syllabic, 13. 1.
- Copper* and gold, earlier in use
than iron and silver, 215. *Rem.*
- Crasis* of an ι diphthong, 125. 11.
- Crap, crap*, etymol., 193. 12.
- Crucifixion*, practised by the an-
cients, 128. *Rem.*
- Ctesias*, notice of, 73. 4; his chro-
nology of Assyria compared with
that of Herodotus, 95. *Rem.*
- Cubit, cup, cubo, cymba*, etc., ety-
mol., 130. 3.

D.

- Dative case*, construction of, 13. 9,
remarks on, 31. 22; 32. 3; of
time, 206. 4.
- Deponent verbs*, middle voice, 95. 3.

Diphthong, by crasis, 125. 11.
Divine Providence and justice, 127. 8; 161. 6.
Dozen, construction of, 32. 16.
Dumb, dupe, etymol., 111. 22.

E.

Eclipse, predicted by Thales, 74; importance of the date of, to chronology, 75. *Rem.*
Ellipsis, in the second member of a comparison, 126. 22; of antecedent to a relative, 127. 9; in partitive construction, 133. 5.
Embalming, among the Persians, 140. 6; 198. 1.
Eunuch, etymol., 117. 20.
Eyes of the king, 100. 9; 114. 8.

F.

Few, construction of, 32. 16.
Flexibility of the Greek, 134. 15.

G.

Genitive case, significance of, 24. 2; of time, 29. 4; of measure, 178. 8; with *πεῖσθα*, 126. 19.
Gerund, lack of, a defect in the Greek, 100. 6; 108. 1.
God in history, 161. 6.
Gold and copper, earlier in use than iron and silver, 215. *Rem.*

H.

Hard, etymol., 13. 1.
Hendyadis, 111. 23.
High places, symbol of idolatrous worship in Israel, 131. *Rem.*
History, true idea of, 161. 6.
Hundred, construction of, 32. 16.
Hycsos, Hucsos, Hookshas, 202. *Rem.*

I.

Infinitive mode, impersonal, 131. 4; with subject nominative, 2. 16; attracting its subject to the accusative, 3. 6.

Idolatry, origin of, 131. *Rem.*
If, etymol. and sense of, 124. 14.
Impaling and crucifying, practised by the ancients, 128. 6, and *Rem.*
Impersonal construction, 205. 6.
Ionicus motus, 155. *Rem.*
Iron, later in use than gold, and why, 215. *Rem.*

J.

Justice divine, 127. 8; seat of with the ancients, 14. 14; 97. 4.

K.

King, the great, distinctive appellation of the monarch of the East with the Greeks, 188. 4.

L.

Laurent, his translation of Herodotus characterized, 139. 3.
Leprosy, among the Persians, 138. 6.
Lick, etymol., 74. 21.
Ludus, 155. *Rem.*
Lycia, seat of an oracle of Apollo, 182. 8.

M.

Marseilles, colonized by the Greeks and perpetuated the Grecian culture, 167. *Rem.*
Marriage, how effected at Babylon, 196. 20.
Medic garment, distinguished for beauty, 135. 2.
Medicine, art of, at Babylon—a noble profession, 197. and *Rem.*
Middle sense of deponents, 95. 3.
Mill, etymol., 32. 16.

N.

Negatives, repetition of, strengthen or neutralize each other; principle the same in all languages, 137. 2.
Nemesis, 127. 8; 161. 6.
Ninus, a real personage, 95. *Rem.*

Nomades, derivation of, 15. 4.
Nominative case, subject of Infinitive, 2. 16; absolute, 134. 1.

O.

Oracle, to Cræsus, ambiguous, 73. 3; 75. 2.
Oxus, the Araxes of Herodotus, 202. *Rem.*

P.

Patara, seat of an oracle of Apollo, 182. 8.
Participle, for gerund, 100. 6; 108. 1; passive present, wanting in English, 108. 7; passive with auxiliary, attributive in sense, 73. 7; 180. 4.
Partitive, elliptical construction of, 133. 3.
Perfect tense and aorist together, 73. 19.
Periphrastic tense, 73. 7; 180. 4.
Phut, *Potitii*, *Pythia*, 131. *Rem.*
Plural names of towns, 15. 2.
Points of the compass, 6. 3.
Prayer, among the Persians, not for self alone, 132. 6.
Prepositions, in translating, sense of merged in that of the case-ending, 24. 2.
Pronoun, third person put for first, 108. 20; 115. 12; compound relative, 127. 9.
Proprieties of life, commendable scrupulousness of the Orientals, 99. 7.
Prostitution of all maidens, a priestly institution at Babylon, 199.
Providence, the idea of, prominent in Herodotus, 127. 8.

R.

Relative pronoun, with ellipsis of antecedent, 113. 2; 127. 9.
Religion, of Persia, not understood by Herodotus, 131. *Rem.*
Rivers, sacred, 138. 13.

Romulus and *Remus*, story of similar to that of Cyrus, 122. *Rem.*

S.

Sacrifices, regard to cleanliness, 132. 5.
Sardis, orthography of, 7. 4.
Scimetars, 125. 8.
Scollop, etymol., 128. 6.
Scythe, as a weapon, 125. 8.
Ship-building, art of, 163. 4.
Si, soit, derivation and sense of, 124. 14.
Silver, later in use than gold or copper, 161. 6.
Spies, 100. 8.
Stupid, etymol., 111. 22.
Suggest, etymol., 156. 1.
Syntax, of the Greek complex, and why, 134. 15.

T.

Tacitus, a passage of, compared with one in Herodotus, 133. *Rem.*
Tenses, originally only two in Greek, 13. 1; imperfect, signify sometimes defective action or attempt merely, 165. 2; 205. 3.
Thousand, construction of, 32. 16.
Thumb, thump, etymol., 111. 22.
Tribes of Media, 101; of Persia, 125.

V.

Verb, primitive form of, in Greek, 13. 1.

W.

What, as a compound relative, 127. 9.
Winds, names of concrete, 6. 4.
Women, mode of disposing of in marriage at Babylon, 196. 20.
Woden, 131. *Rem.*
Worship of rivers, 138. 13.

Z.

Zeugma, 96. 4.

INDEX TO THE NOTES.

II.—OF CERTAIN GREEK WORDS AND PHRASES EXPLAINED

A.	Γ.
αείδω, 132. 14.	βορέας, 6. 4.
αεικείη, 73. 18.	
αέλπτος, 111. 10.	
αἶδω, αἶδω, 132. 14.	γαμβρός, 76. 6.
αίμασιν, 191. 23.	γαμῶν ὠραῖαι, 196. 5.
ἄμα, 112. 1.	γαμῶν ἐπαλλαγὴν, 74. 18.
ἀμαρτάς, 119. 2.	γάρ, 124. 5.
ἀνά, 100. 8.	γέ, 124. 18.
ἀνάβασις, 162. 1.	
ἀνάγνωσις, 116. 2.	Δ.
ἀνάστατος, 155. 11.	δε, adv. ending, 182. 9.
ἀνδρὸς ὠραίην, 107. 8.	δὲ ἐπεὶ τε, 96. 17.
ἀνεσκολόπισε, 128. 6.	δέον, 119. 2; 186. 27.
ἀπό, 24. 2; its relation to time,	δῆ, 1. 7; 2. 7; 114. 1; 115. 5.
126. 12; 133. 9.	διὰ μέσου, 104. 4.
ἀπό, in comp. with verbs followed	διαχράσμαι, 110. 19; 167. 12.
by acc. 1. 3; with μή, 105. 3.	διδοῖ, 107. 10.
ἀπὸ γλώσσης, 123. 20.	διδράσκω, ὅπερ, 156. 6; ἐπι, 161. 4.
ἀπὸ δειπνου, 126. 12; 133. 9.	δοκέειν, impers. with ellipsis, 131. 4.
ἀποδημέω, 29. 6.	δόμος, 179. 7.
ἀποθνήσκω, τελευτάω, 161. 6.	δρέπανον, 125. 8.
ἀποχράσμαι, 102. 4.	δυνατός, οἷός τε, 29. 9.
ἀρχῆθεν, 131. 10.	
Ἀσίη ἢ ἄνω, and ἡ κάτω, 95. 8.	Ε.
ἄτε, 190. 11.	ἐθέλει, <i>solet</i> , ellipsis of, 131. 4.
ἄτρεμίζω, 185. 5.	ἔθος, ἔθνος, ἔθω, ἔδος, ἐζ-ομαι, 15. 4.
αὐτοῖ, 182. 9.	εἷς, see ἐς.
αὐτοῦ ταύτη, 189. 20; 210. 3; 214.	ἐκ, of time, <i>after</i> , 185. 29; 186. 2.
11.	ἐκεῖθεν, 182. 9.
B.	ἐκπλάγεις, 116. 5; 119. 25.
βα, or βε, a verb root, 126. 13.	ἐλαίω, 193. 23.
βασιλεὺς ὁ μέγας, 188. 4.	ἐλεγε φάς, 122. 6.
	ἐνάρειας, 105. 17.

ἐν δὴ καί, 184. 4.
 ἐν ἡμέρῃ, 126. 4.
 ἔνθα = ἐν τὰ ᾧ, 178. 4.
 ἔνι, 183. 2.
 ἐνὶ ἐκάστῳ, 123. 9.
 ἐντός τε ἑαυτοῦ, 119.25.
 ἐξ ἀέλπτου, 111. 10.
 ἐξανίστημι, 15. 5; 155. 13.
 ἐξπιστάμενοι, 197. 7.
 εὐντες, with the sense of motion, 105. 12.
 ἐύργεε, 127. 11.
 ἐπαίδει, ἐπαιδῇ, 132. 14.
 ἐπεὶ τὲ δέ, 126. 12.
 ἐπὶ, with gen. of place, when motion is implied, a *constructio pregnans*, 164. 17; with gen. of a person, 5. 16.
 ἐπιδίξιμι, 95. 1.
 ἐπικλήσιν, 114. 6.
 ἐπισκεῖν, 104. 11.
 ἐπιστάμενοι, 122. 4.
 ἐπίτεκα, 108. 6.
 ἐπιτρεφόμενον, 123. 5.
 ἐπύθοντο, 122. 3.
 ἔπος, 13. 10.
 ἐπωνυμίην, 14. 18.
 ἔρδειν, 131. 7.
 ἔργα, 97. 14.
 ἐς, primary sense of, 14. 12; 31. 27; with numerals, 32. 8; distinguished from παρά, 24. 2.
 ἐς δέαν, 119. 2; 186. 27.
 ἐς ἡμέρην, 126. 6.
 ἐς καιρόν, 206. 3.
 ἐσσωθέντες, 190. 6.
 ἕτερος, 32. 12.
 εὐζωνος, 104. 2.
 εὐνοῦχος, 117. 20.
 ἔφη λέγων, 118. 6.
 ἔχω, with Inf. 24. 33; as auxiliary, 73. 7; 109. 11; with ellipsis of obj. reflexive, 1. 8.
 ἔωθα, 73. 22.

Z.

ζε, as a root, 95. 1.

H.

ἦθος, 15. 4; 157. 2.

ἦε, as auxiliary, 122. 11.
 ἦντε, 124. 14.
 ἦσαν, with the sense of motion, 126. 13.

Θ.

θάμβω, 111. 22.
 θέλω, as auxiliary, 109. 11.
 θελοκακέω, 127. 13.
 θεοβλαβής, 127. 8.
 θηβαιεύς, 180. 5.
 θε(ν), θι, adverbial or case-endings, 182. 9.

I.

ι, in crasis, 125. 11.
 ἴδμεν, 14. 9.
 ἰκέτης, 74. 1.
 ἴνα, adv. of place, in partitive construction, 98. 12.
 ἴρον, 182. 2.
 ἴσα πρὸς ἴσα, 2. 7.
 ἱστορέω, 122. 5.
 ἱστορίη, *proem.*

K.

καὶ δὴ καί, 1. 7.
 καὶ ἐπεὶ τε, καὶ πρῶτός τε, 96. 17.
 καιρόν, 206. 3.
 κάμνω, 118. 6.
 κάρτα, 191. 30.
 καρπός, 193. 12.
 κατά = καθ' ᾧ = κατὰ ᾧ, 208. 4, 118. 2.
 καταβαίνω, 116. 21; with part. 118. 4.
 κατάπερ, 118. 2.
 κατὰ λόγον, 134. 8.
 κατὰ τὸν αὐτὸν λόγον, 186. 15.
 κατάσκοποι, 100. 9.
 καταχράσσομαι, 117. 5.
 κατήκοοι, 100. 9.
 κατύπερθε, 185. 18.
 κη, 97. 15.
 κοσμέω, κόσμος, 183. 18; 184. 3; 186. 24.
 κου μάλιστα, 119. 5.
 κυνώ, 122. 12.
 κύπτω, and cognate forms, 130. 3.

Λ.

λεωφόρος, 187. 2.
λόγος, 134. 8; 186. 15.
λυδίξειν, 155. *Rem.*

Μ.

μᾶλλον τι, 114. 16.
μὲν...δέ, strengthened by τοῦτο,
30. 19, 21; by χάρις or the arti-
cle τό, 106. 3.
μετά, in comp. 156. 4; 178. 13;
194. 2.
μή with ἀπό, 105. 3; after verbs
of fearing, 155. 11.
νόγισ, 116. 6.

Ν.

νέωτερα βουλεύειν, 210. 9.
νηός, 182. 2.
νομίζω, 131. 6.
νόμφ, 131. 2.

Ο.

ὅδε, referring to the first person,
108. 20; 115. 12.
ὁδός—ἐκ τῆς ὁδοῦ, compared with
κατ' ὁδόν, 157. 1.
οἶα, 190. 11.
οἶδα, 131. 1.
οἰκήσιος, 107. 12.
οἶός τε, and δυνατός, 29. 9; with
ellipsis of the antecedent rela-
tive, 112. 4.
ὀλιγωρέω, 4. 7.
ὀλιγωρή, 106. 3.
ὁμοχροῖήν, 74. 21.
ὁμως μέντοι, 189. 19.
ὀπισθε, 191. 4.
ὀργή, 73. 18.
ὀσοι, 127. 1.
ὅτι μή, 181. 18.
ὀφελον, with εἰ, εἴθε, etc. 111. 12.
ὀφθαλμόν βασιλέος, 114. 8.

Π.

παῖ, 121. 2.
πάντη, 126. 4; 181. 7.

παρά, 24. 2; 32. 15; in comp. 108.
14.

παραχράομαι, 108. 14.
πας, 122. 12.
πείθεσθαι, with gen., 126. 19.
πείθω, and πάσχω, 98. 12.
περ, 106. 9.
περιεῖπε εὖ, 73. 11.
περιορέω, 138. 12.
περιπίπτω, 108. 15.
περιποιέομαι, 110. 18.
περὶ πολλοῦ, 73. 12.
πεφιτίθημι, 128. 12.
πλείστος, 120. 18.
ποιέω, = do or make, 185. 26.
πόλισμα, 98. 10; 178. 3.
πρὶν pleonastic, 165. 14.
πρὶν...ἤ, 4. 3.
προεσάξαντο, 190. 9.
προεφυλάξατο, 185. 6.
πρόκα, 111. 24.
πρός, 24. 2; with gen., 124. 17.
προσθήσομαι τῇ γνώμῃ, 109. 8.
προσκυνέω, 119. 1.
προσστάντες, 119. 22; 129. 1.
προσφέρεσθαι, 116. 3.
πρότερος...ἤ, 4. 3.
πυλέων, why plural, 187. 2.
πυνθάνομαι, 111. 25; 122. 3.

Σ.

σ, initial, a movable element, 134. 4
σοφιστής, 29. 3.
σοφός, 96. 3.
σπακά, 110. 6.
στόμα, 134. 4.
συγγένης, 107. 12.
συμφορῇ, 32. 21.
σύν, 156. 4.
συνέστασαν, 208. 4.
συνοίκησις, 196. 11.
σχοινοτενέας, 189. 15.

Τ.

τὰ πάντα, 122. 12.
ταφαί, 198. 1.
τε, enclitic, with conditional par-
ticle, 124. 14; original sense of,
112. 4.
τείχος, 191. 23.

τελέην, 121. 3.
 τελευτάω, and ἀποθνήσκω, 161. 6.
 τέλος, 103. 4; 183. 7.
 τέμενος, 183. 12.
 τήν ἐπὶ θανάτῳ, 109. 2.
 τις, enclitic, 166. 6.
 τὸ . . . ἔμον, for ἔμε, 108. 22.
 τοι, 32. 3; 120. 21.
 τότε ἐπεὶ τε, 96. 17.
 τοῦτο μὲν . . . τοῦτο δέ, 30. 19.
 τρόπον, 189. 17.
 τυγχάνω, with participle, 202. 27.
 τύραννος, 6. 2.
 τῷδε, for first person, 108. 20.

Τ.

ὑπερβῆναι, 104. 3.
 ὑπό, in comp. 73. 8; 156. 6.
 ὑπόκρισις, ὑποκρίτης, 116. 3.
 ὑποκύπτω, 130. 3.
 ὑποτίθημι, 156. 1.
 ὑπάρχει, 110. 7.

φάμενος, 24. 30.
 φιλέω, 134. 2.
 φροντίδι, 111. 5.

Χ.

χαίρων, 121. 4.
 Χαλδαῖοι, 181. 20.
 χθιζῶ, 126. 22.
 χίλια, 32. 16.
 χράσμαι, 163. 2.
 χρήματα, 187. 7.
 χρηστοῦ, 196. 15.
 χρυσίον, 183. 5.
 χρυσῷ τε καὶ εἵμασι, 111. 23.
 χωρίον, 186. 11.
 χωρὶς μὲν . . . χωρὶς δέ, 106. 3.

Ω.

ωραίη, ἀνδρός, 107. 8; γαμῶν, 196. 5.
 ὥρη, 4. 7.
 ὥς τάχιστα, 128. 2.

THE END.

